The Nietzsche Paradigm

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Introduction

In this writing, I attempt to paint Nietzsche as the father of modern leftism. I also tried to achieve this in such a way that the reader would comprehend the necessity of such an archetype. The increasing pressure of his ideas has given way to domestic conflict and sectarianism in many parts of the world. Over the years and in the course of time, Nietzsche's principal ideas began to show themselves clearly. The reputation of his ideologies became more distinct from the actual verdict of thorough examination. Extreme opposition to commonalities and social norms outlined in Nietzsche's writings insinuated an insignificance of status regarding this planet and its relation to other possible worlds. This program of change offered by Nietzsche is no more startling than that which has been offered by reformers throughout history and throughout the world. His ideas are not tailored for mass movements, but are constructed for the purposes of opposing such gatherings. For this reason, mankind—at least in terms of the masses, must remain suspicious of Nietzsche. His ideas are for those who are not of the masses.

Like the catalyst for most leftist ideals, Nietzsche was brought up in a paradigm that strictly enforced the mainstream religious element, which in his case was the "fear of the Lord." This enforcement is often the ideal environment which can provoke one into free-thinking notions. As soon as one begins to see authority as fallible human beings like himself, one will become tempted to venture into intellectual no fly zones, and formulate one's own thoughts and worship one's own gods. Nietzsche was raised to be holy, but grew up as the embodiment of all things antagonistic to holiness. Nietzsche was raised by a father who was a preacher and a mother who herself was not only a preacher's wife, but also grew up in a family in which her father was a preacher. As a result, Nietzsche became well-versed in religious literature at a very young age. Nietzsche's awakening came to him when he ate from the tree of knowledge and realized that there were many men in the world and many minds and many philosophies. This was the beginning of intelligence and of his foray into the lake

of fire...if you will, choosing his own faculty and giving himself a sense of mastery. Doubt and inquiry were no longer crimes from his vantage point.

Friedrich Nietzsche was born on October 15, 1944 at Rocken, Saxony. His father, Karl Ludwig Nietzsche, was a prominent pastor of a Lutheran church. During Karl's days as a tutor for the children of the Duke of Altenburg—before Friedrich Nietzsche was born—he met King Friedrich Wilheim IV. He made such an impression on the king that after finishing his tutelage of the Duke of Altenburg's children, Karl's was offered the pastorship at Rocken at the behest of King Wilhelm. Grateful for the opportunity, Karl named his son Friedrich--Friedrich Nietzsche--as a compliment to King Friedrich Wilheim IV. Karl had two other children, Josef and Elisabeth. Josef died in infancy. Elisabeth ultimately became Friedrich Nietzsche's housekeeper, guardian angel and biographer. Nearly all of the knowledge provided to mainstream scholarship regarding Nietzsche's private life came from her.

The family was of Polish descent. They had to leave Poland due to the violent conflicts there. Nietzsche, having no real comprehension or experience of living in Poland, romanticized the culture. Nietzsche believed that Germany's greatness should be attributed to their having "Polish blood in their veins." Nietzsche stated, "only because its people have so much Polish blood in their veins.... I am proud of my Polish descent. I remember that in former times a Polish noble, by his simple veto, could overturn the resolution of a popular assembly. There were giants in Poland in the time of my forefathers." Elisabeth mentioned that Nietzsche would hold on to the idea that their family had fallen from grandiosity because of their religious and political opinions.

When Nietzsche was 5, his father Pastor Karl Nietzsche, died from a brief illness after being thrown from his horse in 1848. Nietzsche's mother moved the family to Naumburg-on-the-Saale. The household would then consist of Nietzsche, his

sister, his mother, his paternal grandmother and 2 aunts(his father's sisters). Friedrich was heavily coddled during this time. He developed somewhat of an antipathy for what was considered the normal standard for what a young boy should be like. Elisabeth said that Nietzsche disliked the rough play of boys in the neighborhood. This would eventually earn him the nickname of "the little pastor." Nietzsche was fond of flowers, books, and music. He had backhand knowledge of the Bible and could ruminate on its mysteries. His sister described him as very introspective, seeming so strange to his peers that it forbade any question of social inclusion. Nietzsche's prose was developed at an early age. He wrote verses that were indicative of studious application.

Nietzsche, at this time, being a staple of piety still had problems. He was perplexed by much of his scholarship and had many unanswered questions regarding his religious faith, biblical narratives and life itself. He often expressed these issues to his sister. Nietzsche felt that ideas should be fully tested and tried.

Nietzsche attended various village schools until he was ten. Studious and introspective, Nietzsche distinguished himself from the typical rough boyhood mantle expected to be carried by young boys. However, a major part of his learning came from observing how boys behaved obediently under learning scenarios and comparing that to how they behaved freely in recess. This dynamic would shape his philosophy and compel him to call into question the sincerity of professed virtues. Nietzsche also observed that there were other boys like him, who were also above misdemeanor and horseplay. Nietzsche would forge friendships with these types, being influenced by them for much of his youth, changing him from the retiring introspective boy to the more camaraderie-inclined teen. At this point, Nietzsche began to delve more into his free-thinking, question asking outlook.

Nietzsche was a brilliant student and received a scholarship at

Pforta, a renowned ancient preparatory academy. Nietzsche, at this time, had become a contrarian and took pleasure in challenging the doctrines of the learned men. Nietzsche began to believe in his own mental meticulousness, formulating a series of syllogisms as a result of deductive reasoning. His arrogance placed him at odds with his instructors. It would be Nietzsche's mastery of the German language and his extensive knowledge of Christian literature that would serve as his saving grace. Gone were the days of the pampered Nietzsche from his Naumburg home. Nietzsche was now a cynical rebel and a major antagonist to the validity of mainstream norms and customs.

Nietzsche entered the University of Bonn in October, 1864, when he was just 20 years old. He enrolled as a student of philology and theology. Nietzsche was impressed with the scenery and the people there. He took part in many of the activities. However, his childhood introspection and fastidiousness began to reassert itself, removing him from intimate contact with his peers. The novelty of the new environment and new people had worn off. The culture of his day—the smoking, the beer drinking, and the whole biergemüthlichkeit had begun to repulse him. He maintained that those who engaged in such behaviors would never understand him. The solemn and serious Nietzsche that much of academia has come to know was born here.

At Bonn, Nietzsche became a student of Friedrich Wilhelm Ritschl. Ritschl was a famous philologist. When Ritschl left Bonn for Leipsic, Nietzsche followed him. They developed a strong friendship. Ritschl would later recommend that Nietzsche be considered for the professorship at the University of Basel. Ritschl described Nietzsche in the following words:

"However many young talents I have seen develop under my eyes for thirty-nine years now, never yet have I known a young man, or tried to help one along in my field as best I could, who was so mature as early and as young as this Nietzsche. His

Museum articles he wrote in the second and third year of his triennium. He is the first from whom I have ever accepted any contribution at all while he was still a student. If — God grant — he lives long enough, I prophesy that he will one day stand in the front rank of German philology. He is now twenty-four years old: strong, vigorous, healthy, courageous physically and morally, so constituted as to impress those of a similar nature. On top of that, he possesses the enviable gift of presenting ideas, talking freely, as calmly as he speaks skillfully and clearly. He is the idol and, without wishing it, the leader of the whole younger generation of philologists here in Leipzig who — and they are rather numerous — cannot wait to hear him as a lecturer. You will say, I describe a phenomenon. Well, that is just what he is — and at the same time pleasant and modest. Also a gifted musician, which is irrelevant here. ... Nietzsche is not at all a specifically political nature. He may have in general, on the whole, some sympathy for the growing greatness of Germany, but, like myself, no special tendre [fondness] for Prussianism; yet he has vivid feeling for free civic and spiritual development, and thus certainly a heart for your Swiss institutions and way of living. What more am I to say? His studies so far have been weighted toward the history of Greek literature (of course, including critical and exegetical treatment of the authors), with special emphasis, it seems to me, on the history of Greek philosophy. But I have not the least doubt that, if confronted by a practical demand, with his great gifts he will work in other fields with the best of success. He will simply be able to do anything he wants to do."

Ritschl also introduced Nietzsche to Richard Wagner, the famous German composer. Nietzsche always looked back upon his days with Ritschl with great pleasure.

In the latter part of 1867, Nietzsche began his term of compulsory military service in the fourth regiment of Prussian field artillery. He had hoped to avoid service by way of his nearsightedness and the fact that he was the only son of a widow. However, loopholes in the law allowed the military to

include him. Nietzsche would later be discharged from the army as a result of a horse-riding accident.

Nietzsche then began to immerse himself in his philological studies. He started writing his first serious work as a professional academic—essays on the Theogony of Hesiod, the sources of Diogenes Laërtius and the eternal strife between Hesiod and Homer. In October, 1868, he returned to Leipsic—not as an undergraduate, but as a special student. This worked out for Nietzsche because it kept him out of the fray of student-life which he had come to despise. Once again, he was under the wing of Ritschl.

Nietzsche would then discover Arthur Schopenhauer. In the University, Schopenhauer was not very well-known. Most people at the time were familiar with philosophers like Immanuel Kant, Georg Wilhelm Friedrich Hegel, Hermann Lotze and Johann Gottlieb Fichte. Not much was said of Schopenhauer. When Nietzsche stumbled across Schopenhauer's book "Die Welt als Wille und Vorstellung", a new perspective had descended upon him. The pessimism of Schopenhauer resonated with Nietzsche and gave credence to thoughts that were developing in Nietzsche's own mind.

Schopenhauer's main thesis was that the will to exist—the primary instinct of life—was the eternal first cause of all human actions, motives and ideas. This was antithetical to the ideas of Christian philosophers that regarded intelligence as the superior instinct. Schopenhauer believed that intelligence was not the source of the will, but the effect of it. It is the human instinct to perpetuate itself that is the foundation of every function of all living beings. Intelligence only grows out of that. Schopenhauer pointed out that the will to exist had a two edged sword. On one hand, it produced avarice, hatred and murder. But on the other, it produced industry, resourcefulness and courage. The former—the bad—was more numerous than the latter and because of that, life held more sorrow than joy. Schopenhauer believed this would continue

until men ceased to desire food, drink, house, wife or money. Essentially kill will with will. Therefore the happiest man was the one who had come closest to achieving this. Examples are the ascetic, the monk, the poet, or the philosopher.

Nietzsche certainly accommodated the pessimistic outlook of Schopenhauer, but held in higher regard one who does not escape the harshness of reality, but instead faces with courage the necessity of embracing the reality of this opposition.

In 1869, at the request of Ritschl's, Nietzsche at the age of 25 was appointed to the chair of classical philology at the University of Basel in Switzerland. Despite having no degree, Nietzsche was made a doctor of philosophy by the University of Leipsic without thesis. While Nietzsche served as professor of philology at Basel, he also became a teacher of Greek in the pedagogium attached to the University.

In 1870, the Franco-Prussian war started and Nietzsche decided to serve at the front. Despite his antipathy towards blind nationalism, Nietzsche nonetheless served dutifully for the sake of Germany. However, since he had applied for Swiss citizenship through naturalization in order to be able to accept his appointment at Basel, he could only serve Germany during the war as a hospital steward. Nonetheless, he still faced peril during the war, contracting diphtheria and cholera morbus. He never fully recovered from the disease and suffered lingering symptoms of it throughout his life. He became dependent on narcotics as a result.

Despite this, he resumed work at the University of Basel. However, during the following winter, he was compelled to take a vacation in Italy. He released his first book in 1872, entitled "The Birth of Tragedy." It comprised of 2 of his lectures on Greek tragedy. Philologists of that time time period considered the work extreme, which nearly cost Nietzsche his professorship. Students were advised to stay away from him, which left Nietzsche with basically no students to teach.

Introduction

His original theory of Greek tragedy gave him a sense of grandiosity regarding his own intellectual process.

Much like he had done in new circumstances in the past, Nietzsche at the University of Basel immersed himself into the social and cultural mores of his new environment only to later withdraw in cynicism and into himself with fewer and fewer people in his inner circle. His free-thinking process along with the social fabric's apprehension towards new ideas conferred unto Nietzsche a feeling of superiority, in which his revelations are justified to require a higher ordered thinking not typically found in the general population. Acutely aware of this, Nietzsche showed no patience for simplistic intellectual complacency. Many scholars and critics of Nietzsche observe that this aloofness would indicate that Nietzsche had shown signs of insanity from early manhood. This free-thinking radicalism on the part of Nietzsche ultimately found a platform on which to operate. And that platform held in contempt all things associated with organized religion. It would be the subject of Christian morality that would draw the ire of Nietzsche and the antagonistic elements of his philosophies.

Nietzsche's sister stated that in practical affairs, Nietzsche was absurdly careless. He had little concern for money and during the latter part of his life had little need to be. His mother was very well-off and Nietzsche's professorship at Basel garnered him 3,000 francs a year. Both of these factors allowed Nietzsche to have the leisure time needed for study and travel. He spent much of his income on books, music and travel, otherwise Nietzsche himself was a bachelor who lived very simply. After two years of teaching at Basel, Nietzsche's salary was raised to 4,000 francs. In 1879, when ill health forced him to resign, the university gave him a pension of 3,000 francs a year. He also inherited 30,000 marks from one of his aunts. This altogether was enough for Nietzsche to adequately sustain himself and his retirement.

Introduction

Nietzsche's main passion throughout his life was music. It certainly influenced his prose and literary terminology. He also played the piano very well, often performing his rendition of the Wagner opera scores. Nietzsche's own compositions mirrored his pessimistic philosophies. Though a skillful harmonist and contrapuntalist, his musical compositions lacked life. He often introduced harsh themes and modulations into his music.

When it comes to his writings, Nietzsche's prose style was said to hold a strange charm. Nietzsche was without question a master of the German language. This mastery however, was not natural, but the result of persistent practice and study. Nietzsche made a serious effort early in life to develop and sharpen his writing style. Nietzsche’s prose gave his utterances the authoritative force of conviction that would capture the reader’s imagination. He became a master of the aphorism and the epigram, using them to launch polemics against various opponents.

Nietzsche never married. Some scholars are ambivalent on whether or not Nietzsche was a misogynist. His sister said that he proposed to a young Dutch woman at Geneva in 1876. There is also the story of his encounter with Lou Salomé, who rejected his marriage proposals. His failure with Lou Salome is held by many scholars as the catalyst that drove Nietzsche into his more harsh writings, leading to his insanity. Other critics hold that Nietzsche's lack of geniality was due to his lack of a wife. They believe that a good woman would have rescued him from his gloomy outlooks. The problem with that notion is that most philosophers, gloomy or otherwise, do not flourish amid sustained happiness and joy. In fact celibacy is considered the ideal state for a philosopher.

Toward the end of his life, as Nietzsche began to succumb to physical and mental illness, Nietzsche's sister took care of him. She stayed close to him, talking for hours—propping him up with pillows. Nietzsche's sister was the only person that

witnessed the intimate side of Nietzsche, caring for him with a great deal of eagerness to see that her brother's last days were filled with comfort and ease.

The political outlooks of the left, much like Nietzsche's, is quite often outside the bounds of mainstream society. The cohesiveness required for sustaining civilization is oftentimes a strain on the freedom-minded leftist individual. We live in an age where much of western civilization and western law is influenced by the precepts outlined in Christendom and the other Abrahamic religions. The continued enforcement and application their principles has given rise to contrarian outlooks that challenge the validity of biblical precepts. Atheism has become the main accuser in this regard.

One can argue that the hypocrisy of the right, more so than innate inclinations of the left, has been the catalyst behind the anti-mainstream movements of the left. There is also the aspect of verdict. Condemnation in itself can by default place one at odds with the social norms of the time. Many on the left usually have acute and traumatic experiences of this condemnation, and this has caused some to become more radical in their antipathy. In the far left, there is both a physical and mental yearning for freedom that the societal structure fails to provide. In Nietzsche's case, it seems to be a freedom of mind. In the left, we see both displayed simultaneously. In one aspect, the left insists on maintaining atheist perspectives; in another, they seek freedom of physical application. There is also a similarity between Nietzsche's anti-nationalism and the left's antagonism to blind patriotism. In the book, I outline how this is a key factor in promulgating world peace if it can be applied correctly. In both cases of Nietzsche and the political left, physical freedom seems to be the overarching theme. Nietzsche, even in his extreme views, was largely placated by the fact that he was often in motion, traveling to various places throughout his lifetime. In this regard, he was never tested by any real aspect of confinement. It is possible that he may have been more radical in his views

and behaviors had he found himself stuck to a particular situation. It is likely that the desire to remain free as he was outweighed any desire to compromise that by challenging the status quo in a way that would get him into trouble with the authorities. The intensity of far left movements are often incrementally correlated to the level of desperation in wanting to break free from societal constraints.

In some cases, leftist views may be relative to the status quo. The antagonism can simply arise out of discontent with something that has become too familiar, irrespective of what that something could be. I argue that this was the case with Nietzsche on a number of views. The left is likely to harbor a similar outlook. I do believe that freedom, however, remains a consistent theme. A prevailing paradigm of physical freedom would not give way to leftist antagonism in that case. They would not ascribe to becoming more confined in reaction to a prevailing circumstance in which people are more physically free.

It becomes difficult to tie Nietzsche to some aspects of freedom, particularly those in which entail freedom of consumption. The freedom of consumption is a hallmark theme of the libertarian leftist ideology. Nietzsche however spoke quite adamantly against the consumption of beer and cigarettes. So in this regard, he evades designation in some leftist notions and thus may have been more inclined to the free-thought and anti-mainstream aspect of leftism.

Chapter 1

I will approach the writings of Friedrich Nietzsche with a notion that every human being is influenced by different types of mechanisms that decide how they approach the various spheres of life. This overarching abstraction trickles down to the human by manifesting itself through the functionality components of the brain. One mechanism can influence a person to carry out the duties that deflne a sphere of life, while at the same time not give the person the talent to do so. Another mechanism can influence a person to carry out the duties that define a sphere of life and at the same time give that person the talent to do so. There is a mechanism that can influence a person to disregard the duties defining a sphere of life, while at the same time not taking away the talent to engage that particular area. Another mechanism can cause a person to deviate from the normal course of action that is usually taken to fulfill the duties of a particular sphere of life. A mechanism also can reduce the necessary energy a person would need to adequately fulfill the duties of an area of life, even with the talent to do so being present. One mechanism can provide the adequate talent and energy without the desire. There is a mechanism that can provide the energy and desire without the talent. There is a mechanism that can provide the energy, desire, and talent. All these mechanisms are released into the framework of reality and are manifested through the human condition. The human condition is compartmentalized into 6 general areas that have their origins in the organic makeup of the human brain. Abraham Maslow provided a blueprint by formulating a five-teir model of human needs ranked from lowest to highest: physiological (food and clothing), safety (job security), love and belonging needs (friendship), esteem, and self-actualization. His thesis posited that the lower needs are what humans naturally seek to fulfill before moving up to the higher needs. My improvisation would set the model to have 6 compartments: Physiological (food and clothing), safety (job security), psychological(love and happiness and belonging in terms of national identity), belonging needs (friendship, groups), esteem(distinction and appearance), and self-actualization(positive self-evaluation). I would also not presume that humans would automatically seek to fulfill the lower needs before the higher needs. I would presume that how a human ranks each need is dependent on how all those aforementioned mechanisms are dispersed to influence the individual human. Depending on how the mechanisms are dispersed, an individual could be stationed to disregard the safety needs, while at the same time catering more to the friendship needs.

And vice-versa, an individual could be stationed to disregard the friendship needs, but influenced to spend more energy on the safety needs. A person could deviate from the normal way of seeking to fulfill a particular need; going a different route instead. A person could also have a dual outlook on a particular need, if 2 mechanisms are influential there; he can both disregard and regard a need simultaneously. In dealing with Nietzsche, I want to focus on one particular aforementioned mechanism: "A mechanism also can reduce the necessary energy a person would need to adequately fulfill the duties of an area of life, even with the talent to do so being present."

I would propose that the great philosopher Friedrich Nietzsche was influenced heavily by this mechanism and much of his philosophy was cultivated by it. I posit that all of humanity is affected by this same mechanism. The duties defining the sphere of life(one of the 6 needs that I laid out) upon which this mechanism falls will be—because of the lack of energy to fulfill the duties—deemed as unimportant and also as something to war against. For Nietzsche, this mechanism of a lack of energy fell upon the duties that make up the sphere of life or human need regarding the psychological(love and happiness) portion. In not realizing this component, Nietzsche ultimately ended up conforming to the universal diagram. Had he been aware of this mechanism, he would have been able to travel much further into his unconscious mind and his writing would have taken on a much broader scope of understanding. However, it is also likely that for Nietzsche, other mechanisms which did provide some aptitude and energy for those duties did factor into his makeup. It is quite plausible that while a mechanism reduced his energy and put him at odds with the duties of the psychological compartment, other—perhaps more supportive mechanisms—were at the same time actively fighting against that mechanism for control over that psychological area.

Friedrich Nietzsche was born in 1844 in a village in the eastern part of Germany. Since his father was a priest, Nietzsche was able to excel in school, becoming an exceptional student who was proficient in Greek. In his 20s, he became a professor at the University of Basel. There, he was appointed the Chair of Classical Philology at the in 1869, the youngest person to ever hold that position. A philologist is someone who studies literary texts. Nietzsche later left his university position as a philologist and traveled to Sils Maria in the Swiss Alps, where he began working on his philosophical writings. His writings

comprised of cultural criticism, challenging the notions of Christian morality, questioning the aspect of herd mentality, and overcoming the psychological limits imposed by the chase for satisfaction and happiness. He coined the phrase "God is dead" as he blamed the Age of Enlightenment in Europe during the 17th and 18th centuries as the cause. He struggled with health problems throughout his life. He didn't get along with his family. He could not find a wife and later on at the age of 44, went insane. He was left in the care of his mother and later his sister before he died in 1900.

Much of this writing will focus on all of Nietzsche's writings, including the 16th Volume of *The Complete Works of Friedrich Nietzsche*, which contain Nietzsche's unpublished fragments that were written during the time he wrote his breakthrough philosophical books "Beyond Good and Evil" and "On the Geneology of Morality" between April 1885 and the spring of 1886. There are 2 features of Nietzsche's writings that deserve some investigation into their usefulness. The 1st is his contempt of morality as it's defined and maintained through the herd instinct or the prevailing paradigm. The other his insistence on being suspicious of the uplifting psychological/emotional byproducts of perceived truth(see 35[43] of *The Complete Works of Friedrich Nietzsche v16).* The last is finally the order of rank of human beings. A critique of his ideas will allows us see where Nietzsche fits in the framework of major events in history, such as the rise of the Nazis and the rise of Communism.

We see time and time again how mass movements are initiated from an evaluation of injustice extrapolated from observing the actions of a designated or actual antagonizing force. The evaluation of this truth is often followed by a surge of positive feelings/indignation that catalyses and sustains the herd mentality and its mission to enact justice. We often notice how, when left unchecked, that surge of positive feeling becomes the catalyst that often later pushes the initially aggrieved into the role of antagonizing perpetrator of injustice. The result is prolonged conflict. The Übermensch that Nietzsche references in his writings is the force that can keep this momentum in check. He is the one who would go against the herd. Ironically, this concept of Übermensch formulated by Nietzsche was used by the Nazis to describe their master race. But in fact, Nietzsche's definition of Übermensch would have fit the archetype that Hitler often spoke against—the intellectual. Hitler's perspective was that this self-critique or constant apprehension by the intellectual was a deterrence to igniting and sustaining a mass-

movement. This roadblock, however, is what the Übermensch would have put in place.

A glaring example of this dynamic at work is what happened in the United States on September 11th 2001. 2 commercial airliners were hijacked by terrorists and crashed into the World Trade Center as passengers were aboard the plane and as employees were present at the towers. Some 2000+ people lost their lives that day. The act was so egregious and unjustified by the perpetrators that it compelled the U.S. armed forces to launch a full scale military operation against the country that was providing refuge for the mastermind of the attack. So great was the indignation, that the President of the United States declared a global-wide war on terror. Looking back at that time, one can observe how the most heinous of actions can provoke a mass indignation that later serves as a catalyst, placing the aggrieved into the role of aggreiver. The momentum compelled the US Armed Forces to launch operations against a second country, Iraq. But this time it was without justification, and even knowing in advance the country was cleared by an international agency after a thorough investigation. The result was a repeat of the dynamic that occurred on September 11, 2001—the aggrieved observed the actions of an antagonizing force, gained a surge of emotion/indignation and began a program of retribution. The action against Iraq gave rise to insurgency, and later ISIS, who upon having been infused with indignation/emotion, declared a worldwide caliphate and ultimately invaded Syria and inspired a large number of terrorist attacks around the world. In all cases, we have the initial surge of indignation eventually going unchecked and out of control.

The Ubermensch of this period would have been the sole voice of checks on the post 9/11 wave of indignation or on the post Iraq War wave of indignation. Both instances would have placed the individual against the unchecked emotional byproducts of the herd's moral sentiments, but would have saved the herd from the implications of being in the role of the aggreiver. Making use of Nietzsche's application of suspicion for these emotional byproducts in oneself could eliminate the need for an Ubermensch.

One has to consider this to be a left wing notion, and in the situation of needing to check the unchecked emotional byproducts of the herd's status quo, an evolved one. In this case, change can be deemed favorable. However, antagonizing the herd in itself requires investigation. For it can be initiated and sustained from one's own

unchecked grievance or mechanism. Because of this mechanism, the need to challenge the herd morality can subvert the necessity to do so. There are cases where the status-quo or herd-established norm is only challenged by the individual's innate makeup and not by a thorough critique of the herd mentality's output. In Nietzsche's case, one can surmise that multiple mechanisms were at work in him since he observed the nihilistic result that would follow the end of religion, and insisted on the necessity that the death of a herd moral system like Christianity be followed by new teachings of culture and philosophy. Because of his antagonism to herd morality, Nietzsche's herd would be comprised of individuals on an objective search for truth. Guidance could arise from the teachings of Jesus Christ the individual, whom Nietzsche separated from the component of organized religion. However, Nietzsche's formulation of 2 types of morality would discount many of the teachings of Christ. The 2 forms of morality defined by Nietzsche are master morality and slave morality. Slave morality consists of justifying one's present circumstances for fear of applying the self-overcoming needed to change one's circumstances. Under slave morality, things are defined under the banner of "good or evil." Aspects of such a circumstance are denominated into terms that imply virtue: weakness to goodness, submission to obedience, involuntary celibacy to purity, etc. Under master morality, things are defined as either "good or bad." Arising above the herd is the key element that defines that perspective. This has often been interpreted as an aristocratic radicalism on the part of Nietzsche. But Nietzsche exhorted aristocrats and elite military members as creators of higher quality culture. Notwithstanding, he did recognize the slave morality's role in helping humans cope with the circumstances of life.

While Jesus was a step toward the concept of Ubermensch, Nietzsche ultimately rejected the idea that Jesus fulfilled the role since Jesus did not embrace reality or defend Himself. Since Jesus operated within the framework of the herd mentality, advancing it from within by challenging the prevailing notion that awaited a militant messiah, Nietzsche found it difficult to reconcile that with his master morality concept. If one applies the self-overcoming aspect to interpretation of the Jesus narrative, one can infer that Jesus's own intention and purpose was guided my a master morality since His actions were carefully crafted to follow a particular diagram or timeline. In such a case of following a time map, a person's objectivity to complete the mission would override questions of morality. "Good or bad" would undermine "good or evil".

Chapter 2

Morality is largely defined within the confines of the cultivated construct or equilibrium that has been attained over the course of a society's continued existence. If that equilibrium encompasses only the precepts of a certain doctrine, then one can say that morality is defined within the confines of religion. If that equilibrium encompasses ideas both inside and outside the religious framework, then one cannot say within that society that right and wrong is derived from the religious framework only, especially if the professed adherents to that religious doctrine takes liberties upon themselves which do not align with their established religious creed. For instance, a professed religious individual may comply with his creed, but convince himself that certain societal liberties outside of the religious framework are justified. I make the presumption that the mechanism that draws a person's energy away from a particular duty of life is what the person is trying to embed within the societal construct—whatever that may be. This mechanism is also affirmed often by a liberty outside of the religious framework. Where the precept of a religious doctrine would call for healthy consumption, a person with the mechanism that draws his energy away from maintaining a healthy consumption would readily accept and accommodate any creed that could justify a more free consumption. This would apply to every compartment of life—speech, alms-giving, work, dress, thought, and consumption. This would imply that one could have a dual view of morality in which one definition would define morality as the struggle to get life and society to accommodate this mechanism which draws one's energy away from the duties upon which it falls. And at the same time be able to get others to repress that same mechanism that affects them differently. The other view of morality could be defined as the human struggle to try and fight against this mechanism and repress in oneself. This view has rarely been presented in intellectual discourse and is a very difficult task to embark upon. The first view in which morality is defined as the struggle to get life to accommodate this mechanism that draws our energy away from the duties of a compartment of life is what drove Nietzsche to his philosophies against established belief and against the pursuit of comfort and satisfaction. Since that mechanism which draws energy away fell upon the compartment of life made up of duties that nourish the psychological arena, at least in Nietzsche case, Nietzsche articulated a worldview that would accommodate that particular mechanism's negative effect upon the psychological compartment. Because this mechanism is innate, the human is

apprehensive in affirming a negative judgment upon it. Other mechanisms within Nietzsche allowed him to realize the consequences of the death of belief. A great number of distinctive individuals carried out this view of morality. Jesus Christ had within Him a mechanism which drew his energy away from home and the family. He even preached that if a person would have enemies, then those enemies should be those of one's own household—as opposed to those of another society or country. In this manner, Jesus justifies that mechanism within himself instead of fighting against it. It has been easy for individuals to deny that this mechanism existed. They would simply demonstrate this lack of energy toward the affected compartment and by comparing it to typical standards of compliance, they are able to give off the impression that they have overcome or applied their will in a superior manner. They did not credit the mechanism which allowed them to do so. The only way one can apply their own power is by fighting against this mechanism that takes a person's energy away from a particular task. A good analogy is attempting to run a mile while having fatigue or the flu.

The attempt to accommodate all religious notions leads one into the task of identifying a single point from which religion would emanate. The ethnocentric component drives the establishment of a herd community. This biological aspect contains within itself a connective force that recognizes a familiar breed. The strength of this connective force is correlated to the perceived connectiveness of other herd communities. If no other herd community is relevant, then it is not the connective force's recognition of a familiar breed that keeps a herd together. That singular herd community would be at the mercy of the dispersion of mechanisms amongst that population. The mechanism which draws a person's energy away from the duties of life related to their community construct will at some point become the impetus that splits the herd. Because of this mechanism, there could never be one sustained herd community. Unless, one can identify this mechanism and organize a community to accommodate it in such a way that it does not split the herd. The fact of this dynamic brings into question the sincerity of one's proclamations. Since it would be the case, that this mechanism that would draw a person's energy away from his community construct could cause the person to proclaim religion against a prevailing construct of atheism just as easy as it could cause a person to proclaim atheism against a prevailing construct of religion. Bringing this factor of mechanism into the equation brings into debate the question of sincerity. For a person who needs constant change can vilify the prevailing

circumstances in order to get that change. Likewise, a person who needs consistency can justify the prevailing circumstances in order to fulfill his need for consistency. This goes back to that view of morality in which humans are simply trying to get society to accommodate this mechanism which draws energy away from the duties upon which it falls, and at the same get the rest of society to overcome that same mechanism within themselves.

The factor that brings a construct into existence is in fact the mechanism that draws a person's energy away from the prevailing construct. If something is always prevailing, even the absence of construct becomes opposed by the mechanism. It is the left wing that brings new things into existence and the conservative that later accommodates and sustains what the left wing initiated. The next generation of left wing then opposes what the left wing of the previous generation initiated and also opposes the present generation conservative's attempt to sustain it. Conservative can sustain generation after generation. Left wing cannot sustain; they can only initiate or bring change. The mechanism that serves left wing always forecasts the existence of 2 herd communities and therefore conflict. The left wing can war against a prevailing war or war against a prevailing peace. A sustained utopia is only possible in identifying the mechanism.

Nietzsche's ideas against the prevailing herd mentality places him into a left wing fabric. This left wing fabric allows us to make sense of contradictory statements made in his writings. Some of his ideas support the aristocracy and other ideas detract from the pursuit of money and honor. Nietzsche writes in his unpublished fragments: "But others become superior when they become lighter! There is no doubt: when a kind of human being has lived out entire generations as teachers physicians pastors and models, and without constantly looking out for money or honor or position: then ultimately a higher and subtler and more spiritual type arises. In this manner the priest, providing that he reproduces through strong women, is a kind of preparation for the future emergence of superior human beings."

It seems apparent that the herd mentality is circumstantial for Nietzsche and that virtue is applied when it is used to operate against the grain of the circumstantial herd consensus. The transition phase between a lower stage of operating within the herd consensus and the higher stage of overcoming it is what defines morality for Nietzsche since there is no home in that transitional process. Nietzsche insists

that we must find the greatness of humans where we are least at home. This perspective can be extended into a human that adopts a new culture and a new environment and finds refuge amongst those who would be his enemies. We see this carried in the contemporary when a member of one race would inhabit and adapt to the environment of another. He is not looking for acceptance, but only the transition phase of discomfort where he finds refuge. This should not allow one to presume that the traveler is also the accommodater. Or I should say that the traveler is in fact the accommodater of one who is still in that transition of discomfort or of being a stranger. The traveler in this sense can never sustain this accommodation as it enters beyond the point of strangeness into the point of familiarity. Since familiarity, at least for Nietzsche, breeds contempt. He found that something which arises one's alertness and suspicion should be held equal or higher to something that compels one to drop their guard. Conversely, the conservative would hold an opposite view where familiarity does not breed contempt, but stranger would equal danger and this sense of danger is not a favorable circumstance. Nietzsche would certainly accommodate the stranger at the strange phase, but would not sustain his welcome beyond that point. The conservative on the other hand would remain apprehensive in accommodating the stranger, but would over time sustain his welcome once the strangeness wears off and familiarity ensues. This is where Nietzsche becomes critical of France's diversity. Of course, the familiar can become strange during a time of upheaval. Nietzsche would have to articulate how to sustain the unsustainable in order for us to understand his notion of a favorable society. Even a herd consensus that advocates constant change would provoke the mechanism that causes humans to oppose the herd consensus.

Nietzsche's ideal would not be an orderly society made up of common consensus, but one with constant upheaval and uncertainty. The societies of what he would consider the lower races would fit his ideal. In many of the black societies, there is no comfortable familiarity. Much of the construct in the black societies are built on the what Nietzsche would consider the manly virtues. Envy and individuality is allowed full expression and the wealth becomes concentrated into the hands of those who can overcome their prevailing circumstances. Obedience and sexlessness are frowned upon and women are disgraced and held in contempt. It becomes difficult to reconcile this with a society that is based on culture and philosophy, since there is a certain civility that comes with the intellectual process.

Any transition into something new must be credited to Nietzsche's philosophy. With this, Nietzsche's archetype(not Nietzsche himself) may be credited with the rise of Nazism in its upheaval phase, but not the sustaining of its establishment. Nietzsche's stance against antisemitism is rooted in the normalcy of antisemitism in Europe and also in the lack of familiarity or commonality with the insulated portion of the Jewish population. Nietzsche's alternative nationalism is strongly against the familiar assimilated non-German non-European portion of the population. The insulated portion, however, is what triggered the rise of Hitler or the Hitler archetype, while the rest of the assimilated portion were eventually swallowed by that current. Nietzsche is a proponent of separatism and many of his ideas supported German separatism against the assimilated familiar non-German population—not against the insulated Jewish portion of the population. Conversely, Hitler's separatism was directed against the ethnocentric non assimilated Jewish portion of the population; the rest of the assimilated portion eventually fell into his web of hatred. It was a common theme for Europeans to blame Jews when things went haywire. And much of the rabble rousing was directed toward the non-assimilated ethnocentric demographic; Nietzsche was vehemently against this. One has to decide what is considered racism: a desire to see another group separate and thrive in their own environment outside of German culture, or the insistence that another group assimilate, become familiar, and thrive within German culture. Nietzsche was likely a proponent of the first. In this manner, Nietzsche supports multiculturalism as long as familiarity doesn't set in. This is a left wing perspective. A conservative perspective would insist that there be one culture of assimilation and familiarity. This is why Nietzsche's alternative German nationalism was against the prevailing German nationalism. He even mentioned that the prevailing German nationalism was buffoonery to him. One can hypothesize that the alternative right and the left wing are basically one and the same and are in fact the initial trigger of a mass movement against the prevailing status quo. Once familiarity is upended, they then back away and allow the conservative to sustain the change.

Chapter 3

Nietzsche believed that the aristocratic class existed for the purpose of a society's spiritual advancement. It is this class that had the responsibility of comprehending the idea that there was an order of rank in society that differentiated the exceptional individual from the common man. Society's purpose was to reveal its own glory through this outstanding individual. The suffering that arises from the domination of the strong over the weak was to be accepted without any self doubt. This will to power was to be esteemed higher than the moral vanity indulged by the lower class upon their renunciation of privileges. Nietzsche posits that societies advance through the domination of barbaric entities.

From the standpoint of class, the dominating class should have a sober outlook regarding their role in advancing the society. The dominating class should always maintain a clear perspective of the components that make up their society. In fact, it is the responsibility of the dominating class to provide an avenue of expression for each group archetype within their habitation. The phrenological expression that makes up the archetypes within a group should be pinpointed as the source from which a blueprint of understanding would be derived. We note that most western societies are heavily geared toward archetypes whose phrenology displays a higher broader forehead. This feature indicates a well-developed motor cortex and innate ability for diligent and skill-based labor that operates largely on applied mathematics or creativity. The ethnic groups which fall into this fabric would be more compatible with that particular diagram. When one is unaware of the role of phrenology in group expression, one becomes unaware of how to satisfy the archetypes that make up each group. The main component of high broad forehead is application. Some phrenologies may display a wider face or larger temporal lobes, but underdeveloped motor cortex and thus be unable to translate their strengths into workable situations. This is a major key in why so many without the high broad forehead gravitate towards societies where the high broad forehead is a prominent feature—the high broad forehead knows how to take features and design tasks and infrastructure that will allow the output of features to be applied in an economically viable way.

The key to maintaining balance in a society that is made up of different archetypes in terms of phrenology is contingent upon the dominating class's ability to allow each phrenological expression to

maintain their respective comparative advantage. We see those who have a phrenonology where the area between the eyes(top part of the nose) displays more prominently gravitate toward tasks where a higher verbal IQ is required. Such a feature indicates a well developed orbital-frontal cortex, which is the executive control area of the brain. Many with this feature also gravitate towards deism and religious development. Phrenological expressions which lack in this feature display a tendency towards a natural atheism, which is not to be confused with counter-cultural or counter-herd atheism advocated by Nietzsche.

Those who maintain a phrenology in which a wider face displays more prominently have a greater aptitude for maintaining mood homeostasis and positive thinking. We see in societies with this feature factored in more prominently a less prevalent occurrence of mental illness. This feature is indicative of well developed temporal lobes. Ideally, the dominating class would create avenues of expression for this archetype and allow them to maintain a comparative advantage in the respective fields which accommodate their phrenology.

When the lower back of the head features more prominently, one can gauge that such a phrenology indicates a large degree of development in the cerebellum or brain stem, which indicates a greater than average ability for physical movement and coordination. Prominence at the back of the head can also indicate a great deal of development in the occipital lobe area, which would indicate strong visual acuity.

When the upper back portion of the head features more prominently, one can anticipate a well developed parietal lobe that correlates with a heightened awareness of their appearance and position in relation to others.

Taking these phrenological aspects into account, the archetypes with the high broad forehead can use their correlated output to accommodate the other phrenological types. Under this construct, each human would have a platform to fully express their genetic components and also maintain a comparative advantage in the fields created for them by the high broad forehead demographic. Much of this is explained for a scenario where the high broad forehead is the dominating demographic in terms of population. Once there would be enough avenues of expression for each phrenological archetype, the dominating class can then insert the veil of idealism onto their

society, for they have satisfied the prerequisites for meritocracy and equality simultaneously. The key from that juncture is in finding the mechanism that draws a person's energy away from a prevailing construct, for that mechanism can oppose a prevailing peace as much as it can oppose a prevailing war.

In the Jesus Christ/Christian Church dynamic, there is a relationship between the leftist archetype which brings in a new element and the conservative archetype which later sustains that same element throughout the proceeding generations. The leftist archetype of the proceeding generations begins to oppose that element as it becomes more embedded and ingrained into the societal framework—more embedded and ingrained thanks to the efforts of the conservative. The leftist of that newer generation can also oppose the prevailing construct by advocating a phased-out conservative construct of a past generation since that construct would represent "new" to them. In this aspect, they can cover their leftism with a cloak of "alternative right" or "far right" and make themselves appear as a conservative, causing people to be confused between a real conservative who wants to maintain the status quo and an "alt conservative" who is trying to change it. These dynamics are present within every demographic. The ethnicity construct for smaller groups, however, takes precedence over the political construct. Meaning, a non-member of the dominating ethnicity can never proclaim to be conservative in the way that someone of the dominating ethnicity can. When they do in fact do this, they are actually taking the left side from the standpoint of their respective demographic. Because the left of the dominating group wants to see the smaller groups thrive in their own culture and environment, someone who is of another smaller demographic proclaiming a conservative stance(as it would attempt to foster solidarity with the conservative member of the dominating group) is stepping on the toes of the leftist component from the dominating group. In this regard, they have gotten too close or too familiar with leftist archetype of the dominating group. Nietzsche had some idea of these dynamics since he managed to extract Christ from the Christian religion of the proceeding generations, perhaps recognizing a similar radicalism in Christ.

A prevailing segregated society would be upheld by the conservative archetype and antagonized by the leftist archetype. A prevailing liberal tolerant society would be upheld by the conservative archetype and antagonized by the leftist archetype. The need for change undermines the proclamations of the left. While the need for

consistency and predictability undermines the proclamations of the conservative. Maintaining an unfavorable situation can be justified by the conservative, while enacting change from a favorable to unfavorable situation can be justified by the left. This is why war is difficult to end, and why peace is difficult to maintain.

A sustained one world order cannot be achieved unless this mechanism of antagonism is located and studied. It would take a leftist archetype to initiate such an order and the proceeding generations of conservative archetypes to maintain it. Concessions would have to be made which would limit the force of this mechanism (that draws a person's energy away from dealing with the prevailing construct) from arising and antagonizing the construct during the proceeding generations. In this case the leftist of the initial generation would have to plan against the leftists of proceeding generations who would come along and antagonize what the leftist of the initial generation put in place. An example would be Christ having the wherewithal to recognize during His lifetime the likelihood of a Nietzsche coming about in the future to challenge the conservative byproducts of prolonging and maintaining His ministry beyond His own time.

Nietzsche posits that God is a myth created in man's image to help man cope with the horrors of life. The idea that man created God is often used to undermine the notion of an existing God. However, this perspective would not discount the existence of a living God. Woman gives life to man through childbirth, yet this aspect does not discount woman's reliance on man nor does it discount the fact of man's existence. In fact, as the woman gives birth to man, she is also dependent on man's role for that process to occur. Likewise, as man would create God, he would still be reliant on God for that process to occur. This can be argued biblically, since biblically there is an order of rank from God to man to woman. With this, the processes of creation would apply analogously—woman gives birth to man while needing man for that process, man gives birth to God while needing God for that process. And yet the first instance would not disqualify the notion that man creates women, nor would the second instance disqualify the notion that God creates man. For in the first instance a man is needed for a woman to give birth to a woman. In the second instance, God is needed for a man to give authority to a man.

Chapter 4

As each human has a mechanism which takes away from the adequate energy needed to fulfill the duties of the compartment of life upon which that mechanism falls, the population is left with the problem of figuring out when the expression of the mechanism against one compartment is equal to the expression of the mechanism against another compartment. For instance, if this mechanism reduces the necessary energy to engage in socially acceptable indirect speech—setting one at odds with it, at what point in antagonizing those duties of indirect speech does it surpass the mechanism's negative effect in another on their—lets say free thought. If fairness is applied to how the mechanism is managed, how does one apply fairness with their respective condition. Where does the negative effect of this mechanism on Nietzsche's thoughts gain equivalency with this mechanism's negative effect on Hitler's indirect speech? There would have to be a point in the mechanism's negative effect on each compartment of life where if gone past, would go beyond the point of each human's equal expression of this mechanism. Nietzsche's stance against rabble rousing itself would make him a hypocrite if while speaking against it, he indulges the mechanism that cultivates his antagonism to acceptable thought. He is limiting another person's expression from the same mechanism, albeit in a different compartment of life, while at the same time indulging that mechanism's influence on his expression. This is how one would arbitrate under this new moral construct. Its not the action, but how far one is allowing the energy or lack of it to influence his expression.

Courage is relative. Where one may be compelled to fight in one regard, he's hesitant to stir the pot in another. One can be unafraid of his neighbor, but hesitant to upset his spouse. A person can fear not what happens to his own body, but can apply fear towards how he interacts with those around him. A person can be eager for war, but apprehensive about getting on stage. A person can be petrified at the thought of fighting, but comfortable with blaspheming the gods. A person may apply caution with his own money, but yet be foolhardy with the resources of another. It would be imprudent to impose one's own lack of fear on the cosmic makeup of other human archetypes. One can say that society has comprehensively defined its morality on what constituted their lack of fear or zeal for battle. Nietzsche's morality was defined by his lack of fear or zeal for battle against the temporal lobe functions, since the temporal lobe functions of

regulating our moods and allowing us to relax were simply components of hedonism, according to Nietzsche. The feeling of comfort and satisfaction was something to always war against. In Hitler's case, it was our executive control function that was the enemy. Hitler's idea was that it's more favorable that the masses emote without regard for the intellectual process that keeps those emotions in check. In this manner, Hitler and Nietzsche are polar opposites. Nietzsche was in fact a staunch critic of this type of nationalism. However, in Germany, there were two schools of antisemitism. The first was Nietzsche's, which was an antisemitism that held contempt for the familiar assimilated German Jew—or any familiar assimilated non-ethnic German. Hitler's and also Richard Wagner's antisemitism was rooted in a contempt for the non-assimilated German Jew. Wagner was a proponent of getting all the Jewish population in Germany to assimilate. This is where the complexity and confusion arises in terms of how to judge antisemitism. One aspect wants the Jew to thrive with their own identity in a separate environment. The other wants the Jew to throw away their natural identity and dissolve into the prevailing culture. Both schools of thought were likely instrumental in the rise of Nazism. The Nietzsche perspective held by Germans at that time likely attacked the assimilated Jew, while the Hitler perspective went moreso after the non-assimilated Jew. From an ethnocentric separatist Jewish point of view prior to World War I, Nietzsche's perspective would be more favorable. From a non-ethnocentric assimilated Jewish point of view prior to World War I, Wagner's perspective would be favorable.

When the ethnocentric group insists on claiming the entire strata of that ethnicity—including the assimilated portion, those antagonistic to the non-assimilated demographic will then antagonize the entire ethnicity. This can be the case or it can be the case that those initially antagonistic to the non-assimilated portion of a race would later become antagonistic to the entire race when he perceives a solidarity between the assimilated and non-assimilated portions. Those initially antagonistic to the assimilated familiar portions of another race may becomes less antagonistic if they perceive a solidarity between the separatist ethnocentric and assimilated non-ethnocentric portions of a race. This could have been the case with Nietzsche.

Nietzsche sees virtue in the byproducts of suspicion and discomfort. These virtues are qualities like alertness, vigilance, and caution. The irony that his stance against the Christian morality brings is found

when we observe how the notion of an existing God is largely based in provoking a sense of valuing the uncomfortable. In fact, many of the punishments served out by God to the Jewish people, according to the Old Testament narrative, is almost always predicated upon their acts of complacency or satisfaction. A sustained degree of discomfort would not entail complacency or satisfaction—2 vices according to Nietzsche's philosophy. Such a rush to judgment discounts any notion that an individual would prefer to maintain a certain level of discomfort strictly for the purposes of a heightened alertness; not necessarily for the sake of rising above his station. Many times, a sense of suspicion is a requirement for averting disaster. Nietzsche's advocacy of opposition gives a clue into his contrarian outlook. While satisfaction is attainable, it is also unsustainable because of its byproducts—laziness, complacency, and ignorance. Perhaps the continued existence of the Christian religion has given rise to those vices which war against a thorough pursuit of truth, at least according to philosophical thought. According to Nietzsche, there is no absolute truth, He even admits that the most useful concepts are the ones that survive.

Because man's relationship with a woman is often backed by a man's motive for happiness—that is if the sexual component is not prioritized, Nietzsche unsurprisingly would express some antipathy toward women in society. This antagonism to the happiness instinct fulfilled through monogamy naturally sets a person against the other component in a relationship. Since Nietzsche is a man, in his case the opponent is the woman. Nietzsche expressed anti-feminist ideas and believed that women who advocated for their advancement in society only did so out of resentment for women who had the constitution to fulfill the female ideal of attracting a mate and bearing children. He also explained that the rise in virtue in a woman corresponded with a decline in her physiology.

Much of Nietzsche's philosophy was backed by the mechanism that draws a person's energy away from the compartment of life responsible for our desire and effort toward happiness, well-being, relationship, and satisfaction. The mechanism that draws our energy toward the duties upon which it falls fell—in Nietzsche's case—on the compartment of life concerning self actualization, truth, and morality. While Nietzsche spoke against Christian morality, he was not against morality itself; only against the sense of emotional exaltation that a positive self-evaluation of being moral can bring.

Because suspicion and mental discomfort produce a corresponding vigilance and caution—virtues according to Nietzsche, the triggers of such responses must contain a moral basis. I presume this Nietzsche's outlook. In fact, Nietzsche criticizes those who wish to abolish suffering. This helps one surmise Nietzsche's exhortation of the aristocracy as simply his recognition of them as a necessary component that produces the virtuous byproducts of mental discomfort. We notice how civility can be induced into a person who is afraid of an adverse reaction from someone else. In order for this type of civility to remain, the potential of an adverse reaction and the corresponding fear it produces must also remain. In this aspect, Nietzsche has a valid thesis. The basis of morality is largely rooted in the fear of retribution either by the cosmos or by the state. The hedonism component as it applies to the former is understood as something that can be attained after this life is over. Nietzsche, however, applies the hedonistic concept even to the complacency of one who would rather continue their suffering than risk the consequences of changing it. But is it true morality when it is based in fear of consequence? We can understand that there is a law of diminishing return and Nietzsche qualifies the lack of recognition in understanding and amending this dynamic—even in suffering—to be a form corruption and hedonism. It becomes one thing to embark upon a discomfort and another to become adapted to it. This adaptation is what Nietzsche considers disreputable and a component of the pleasure seeking mindset. In Nietzsche's philosophy, all forms of familiarity breed contempt.

If we travel further out into our unconscious mind and we pit a Nietzsche archetype (with the mechanism that draws his energy away from rest, satisfaction, happiness, love, joy, women) and set him against another archetype who has that same mechanism, but it's drawing this individual's energy away from work, planning, diligence, and responsibility. The two are influenced by the same mechanism but in different ways and both wants to install into life their archetypal framework. How would one consider his own more favorable to life than the other's? One wars against rest and the other wars against work. The mechanism of negative energy sees no difference between the two. Its falls upon various duties assigned to the human condition at random. At this level of the unconscious and at this awareness level, one attempting to impose his own framework into life is certainly guided by the pleasure principle. It would be interesting to see how Nietzsche would operate philosophically at this dimension since he formulated an idea that everything is recurring

and will continue to recur an infinite number of times. This concept is called "Eternal Recurrence". Nietzsche's mention of eternal recurrence is in his work "The Gay Science" presents the concept as a hypothetical question and also as a psychological burden. Eternal recurrence revokes the idea of escape from our present circumstances. The general circumstance in which we live and think recur over and over again. Nietzsche writes: "Everything has returned. Sirius, and the spider, and thy thoughts at this moment, and this last thought of thine that all things will return" He also states in one of his fragments dated August 1881, addressing the reader:

"Whoever thou mayest be, beloved stranger, whom I meet here for the first time, avail thyself of this happy hour and of the stillness around us, and above us, and let me tell thee something of the thought which has suddenly risen before me like a star which would fain shed down its rays upon thee and every one, as befits the nature of light. – Fellow man! Your whole life, like a sandglass, will always be reversed and will ever run out again, – a long minute of time will elapse until all those conditions out of which you were evolved return in the wheel of the cosmic process. And then you will find every pain and every pleasure, every friend and every enemy, every hope and every error, every blade of grass and every ray of sunshine once more, and the whole fabric of things which make up your life. This ring in which you are but a grain will glitter afresh forever. And in every one of these cycles of human life there will be one hour where, for the first time one man, and then many, will perceive the mighty thought of the eternal recurrence of all things:– and for mankind this is always the hour of Noon"

The idea of mechanisms affecting every human the same but different in terms of where these mechanisms operate helps us understand the eternal recurrence concept, especially if a continued ignorance of them corresponds with recurrence. This idea of mechanisms (especially as it relates to singling out the one that draws our energy away from the duties upon which it falls within each person's cosmic framework) can weaponize an archetype like Nietzsche. At such a dimension of awareness, he could war against the burden imposed by eternal recurrence and slay the demon that informed him of this fate as he explains in "The Gay Science":

What, if some day or night a demon were to steal after you into your loneliest loneliness and say to you: 'This life as you now live it and have lived it, you will have to live once more and innumerable times

more; and there will be nothing new in it, but every pain and every joy and every thought and sigh and everything unutterably small or great in your life will have to return to you, all in the same succession and sequence' ... Would you not throw yourself down and gnash your teeth and curse the demon who spoke thus? Or have you once experienced a tremendous moment when you would have answered him: 'You are a god and never have I heard anything more divine.'

In saying this, Nietzsche does jump to a higher state and objectifies the driving forces behind even his own state of existence. He shows to the reader that even he himself is not caught up in his personal cosmic makeup. He understands that something is acting upon his outlook. The framework of all these mechanisms acting upon the various compartments of life has an infinite quality. The human is more than its consciousness. The human archetype is a comprehensive program of mechanisms applying their respective energies on the duties upon which they fall at random. The snapshot is the existing individual. Our awareness is just one component of a system that sees no compartment as superior or inferior to another. In fact, the mechanisms can be dispersed in such a way that a person would devalue his own consciousness for the sake of fulfilling another instinct. But what is the factor that would allow a person to identify the nature of each mechanism and then proceed to subvert its very influence upon them? Where would this type of understanding and will come from? In understanding Nietzsche's outlook, we understand how his cosmic makeup would set him against any prevailing paradigm. It, however, becomes difficult to comprehend how such an archetype could go against a higher paradigm which is influencing him to go against the societal paradigm. The subject continues to entertain this influence, but at the same time not graciously thank the cosmos for providing it to him. In order for Nietzsche to fight this higher paradigm, he would have to go against the mechanism that drives his own philosophy in the lower societal paradigm. This is a massive conundrum. He would have to apply a philosophy that is critical of himself and also of those who are acting upon their cosmic influences from the higher paradigm. With this outlook, he would not target the societal component, but only the blind submission to cosmic forces. The difficulty would be in locating and identifying the impulse to act against one's own cosmic process.

In order to narrow down to one single factor the formula responsible for the religious construct, one has to lay out the components of human existence. The entire human race is made up of 6 types of

values regardless of race, religion, creed, economic status, gender, etc. Those 6 values relate to the hierarchy of needs laid out by Abraham Maslow, which are Physiological, Safety, Love/joy, Belonging, Esteem, and Self Actualization. Within each of these needs are related behaviors that correlate to how each of these needs are valued. Meaning, the value of one need would display in variety of positive behaviors that relate to the value of that specific need. These needs are expressed by the whole of humanity through the component of the brain responsible for the expression of a particular need. For example, since the temporal lobe is responsible for our mood, the actions and behaviors related to attaining and maintaining love/joy is designated to the temporal lobe. Applying this across the board would mean that since the frontal lobe/orbital frontal cortex is our executive self control function, the actions and behaviors concerning the attaining and maintaining of self-actualization need is designated there. Since the Parietal lobe is our comprehension of ourselves in relation to our environment, the actions and behaviors related to attaining and maintaining the esteem need is designated there. Since the Occipital lobe is our ability to perceive and interpret moving objects, the actions and behaviors related to attaining and maintaining the belonging need is set there. Since our brain stem/cerebellum controls our movement and breathing and basic survival, the actions and behaviors related to attaining and maintaining the Physiological need is designated there. Since our motor cortex is our ability to self-induce ourselves to move or work, the actions and behaviors related to attaining and maintaining the safety need is designated there. The location of the mechanism that draws a person's energy away from what is required to fully adhere to any one of those specific needs affects every human. Where it lands in terms of the 6 needs is random. The major symptom of its effect on a human is a laziness toward applying the actions and behaviors needed to attain and maintain the need it falls upon. The result is a proclamation by the human that the affected need is unimportant for the societal construct and the actions and behaviors required for the need should not be imposed on anyone. This is the basis for political ideologies. Societies where a phrenology of more prominently developed motor cortex(high broader foreheads) dominates will have a marked degree of protection against the drawbacks from the mechanism as it would draw energy away from the actions and behaviors required for fulfilling the safety need. The safety need applies to shelters, resources, weapons, all forms of manufacturing, farming. This means that a person or people of the high broad forehead group affected by the mechanism drawing their energy

away from the safety/resources need and the required actions would be less affected than say someone of a group that does not have this high broad forehead(prominent motor cortex) feature among their population. Societies where a phrenology of more prominently developed temporal lobes (wider faces) dominates will have a marked degree of protection against the drawbacks associated with the mechanism as it would draw energy away from the actions and behaviors required for fulfilling the love/joy need. The love/joy need applies to happiness, sense of home, pleasure, love, marriage, optimism. This means that a person or people of the wider face(prominent temporal lobe) group affected by the mechanism drawing their energy away from the love/joy need and the required actions would be less affected than say someone of a group that does not have this prominent temporal lobe/wider face development among their population. Societies where a phrenology of more prominently developed brain stem/cerebellum(prominence at the lower back of the skull) dominates will have a marked degree of protection against the drawbacks associated with the mechanism as it would draw energy away from the actions and behaviors required for fulfilling the physiological need. The physiological need applies to eating, drinking, breathing, sex, reproduction, physical movement. This means that a person or people of the more prominent lower back of the skull(Brain stem/cerebellum) group affected by the mechanism drawing their energy away from the physiological need and the required actions would be less affected than say someone of a group that does not have this prominence of lower back area of the skull among their population. Societies where a phrenology of more prominently developed orbital/frontal cortex(prominence at the area of the skull between the eyes or at the upper part of the nose) dominates will have a marked degree of protection against the drawbacks associated with the mechanism as it would draw energy away from the actions and behaviors required for fulfilling the self-actualization need. The self-actualization need applies to reading, writing, indirect speech, observance of law, deism, justice. This means that a person or people of the more prominent orbital/frontal cortex(prominence at the area of the skull between the eyes or at the upper part of the nose) group affected by the mechanism drawing their energy away from the self-actualization need and the required actions would be less affected than say someone of a group that does not have this prominence of orbital/frontal cortex(area of the skull between the eyes or at the upper part of the nose) among their population. Societies where a phrenology of more prominently developed parietal lobe(prominence at the upper back area of the

skull) dominates will have a marked degree of protection against the drawbacks associated with the mechanism as it would draw energy away from the actions and behaviors required for fulfilling the esteem need. The esteem need applies to one's appearance, facial expressions(smiling), hygiene, modulation of mannerisms. This means that a person or people of the more prominent parietal lobe(prominence at the upper back area of the skull) group affected by the mechanism drawing their energy away from the esteem need and the required actions would be less affected than say someone of a group that does not have this prominence of parietal lobe(prominence at the upper back area of the skull) among their population. Societies where a phrenology of more prominently developed occipital lobe(prominence at the middle back area of the skull) dominates will have a marked degree of protection against the drawbacks associated with the mechanism as it would draw energy away from the actions and behaviors required for fulfilling the belonging need. The belonging need applies to one's personality, face to face communication, how one perceives others, how one values the well-being of others, how one values group activity. This means that a person or people of the more prominent occipital lobe(prominence at the middle back area of the skull) group affected by the mechanism drawing their energy away from the belonging need and the required actions would be less affected than say someone of a group that does not have this prominence of occipital lobe(prominence at the middle back area of the skull) among their population.

These phrenological components will dictate what a society places value on. The religions that dominate the world originate from an area where prominent upper noses/lower orbital cortex features more prominently. This would infer that religion and the maintaining of it is the byproduct of a society where a well-developed lower orbital frontal cortex is a common feature amongst the population. We can even observe why the religions that originate from that region share a common narrative. We can say that any sustained output—religion or otherwise—by a society is predicated upon the dominating phrenological feature and that when such a feature slowly disappears from the population, the output does also. Domination of one group by the other comes about when they are able to convince the society that their biological value apparatus as it relates to their phrenology is more central to life on earth and than anyone else's. It's important to add that a group that has a prevalent prominent feature in their phrenology can also have another feature which, although less prominent, would still have some influence on

the order of how it values things. For instance, it was mentioned how the prominent orbital frontal cortex feature among a group gave rise to a dominating theme of religion within that society. Another society which features more prominently a higher broad forehead could also have enough significant development in the orbital frontal cortex region to display some expression of value toward religion or any other components related to attaining and maintaining the self-actualization need—even as their main phrenological feature outputs more of the actions required to fulfill the safety/resources need.

The mechanism that draws a person's energy away from the duties upon which it falls is responsible for modulating how the dominant theme expressed by the main phrenological aspect of that society will operate. Nietzsche attempts to do this in a society were the high broad forehead(prominent motor cortex) is the dominant feature. He attempts to steer this output toward a framework that applies less of a prioritization of religion or at least less of the emotional exuberance derived from religious belief or positive self-evaluation of being moral. And this is only because of the mechanism's influence upon him to be less energetic—not at all towards the orbital frontal aspects—but towards the belief/mind/mood aspects of religion. Nietzsche himself defines himself as on a pursuit of truth. This would certainly be a component of the orbital/frontal cortex. The optimism and sense of home aspect of religious creed originates from temporal lobe function, and this is what Nietzsche opposes. To Nietzsche, these components don't answer the question of right or wrong.

The Jesus Christ narrative follows a dynamic in which Jesus presents a notion to His society, with its prominently featured orbital frontal cortex amongst its population, that they should undermine the physiological components derived from the brain stem/cerebellum function. And supplement their orbital frontal cortex output with an attitude that pays less attention to the requirements of the brain stem —breathing, eating, drinking, sex, reproduction, survival, staying alive. Jesus advocates the idea that this life is unimportant and that the existence after death is what one should be concerned about. The mechanism that influenced Jesus likely fell upon the duties required for the area of life ruled by the physiological need and the brain stem/cerebellum. And just like this pattern of the individual attempting to get the society to fully accommodate their framework according to how the mechanism influences them, Jesus follows suit and imposes his individual makeup on the society. He, like many before and after, does not credit the mechanism for allowing Him to

oppose the tasks associated with the area upon which it fell in his existence, nor does He take into account the fact that many in the society do not have the mechanism situated on that same area.

Nearly every human endeavor toward improving society is a selfish attempt to impose their own innate construct on the value system of a society. This could never end until there be an equality of the expression of the mechanism which influences everyone to a lack of energy and opposition toward the tasks upon which it falls. Identifying and locating this mechanism would allow a person to see how careless speech and careless action are both morally equivalent, in so much that the intensity of the mechanism's expression through each human would be the same.

At this dimension, this idea imposes the notion that equality defines the purpose of existence. However, any imposition of anything requires overcoming, even if it is peace or equality. Yet, those who would propagate the self-overcoming would be just as easily moved upon witnessing equality ignore their own supplication, however silent it may be. With this understanding of the mechanism, nevertheless, everyone is able to come to the table. A negotiation at the higher realms is now possible. Where compromise was once deemed impossible, it is now a feasible prospect.

Chapter 5

Religious doctrine's formulation in a given society correlates with the prominence of the orbital frontal cortex region. The more developed it is(more protrusion between the eyes at the upper nose area), the more significant the observation of religious doctrine weighs upon that society. The less developed it is(less protrusion between the eyes at the upper nose area), the less significant the observation of religious doctrine weighs upon that society. We see cranial structures that have a large degree of protrusion between the eyes at the upper part of the nose. We also see cranial structures that have little to no protrusion in that area. One can correlate the latter with a natural atheism, at least as it applies to the idea cosmic retribution. In much of the religious construct, the notion of God is interwoven with an observation of the Law. Pauline Christianity makes a break from this perspective, leading to faith alone doctrines—essentially isolating the mind/mood from the executive control functions of the brain. Focusing on the aspects of optimism and belief, as opposed to the reality of existence. For this, Nietzsche was a very strong critic of Paul and this aspect of Pauline Christianity that places the mood of optimism for the world-after over everything else becomes a major deterrent for Nietzsche. Nietzsche believes that Paul hijacked Christianity by subverting a concept put forth by Jesus which states that the kingdom of heaven is within. Nietzsche interprets this statement by Christ as a promulgation for the acceptance of this present reality, which is similar to what Nietzsche himself advocates. My thesis infers that every attempt on society is rooted in a desire for the individual to impose the makeup of his own tendencies onto the society. In this regard, Paul's motives are no different than those of anyone else. The mechanism draws his energy away from the actions and behaviors required for self-actualization. Because of this, he undermines the importance of the law and the functions of the orbital frontal cortex in favor of the temporal lobe aspects of faith, optimism, belief.

Philosophy is often embarked upon for the sake of diminishing the meaning and magnitude of life. A person can rise above his station by simply knowing and exposing the inner and outer workings of existence. Is this the tree of knowledge? Philosophers often attempt to tear down the veil placed on the human mind without realizing that this covering allows life's appearance to be seen comfortably by the eyes of existentialism. There is a fashion paradigm for both human civilization and cosmic existentialism. As humans become

alarmed when one presents himself against the fashion paradigm, the universe also becomes alarmed when the mind presents itself against the existential paradigm. A person often wears clothing to give off an impression or express how he sees himself and how he wants others to see him. Is this not how meaning should be approached? Show we not dress the mind in a way that allows us to show meaning how we see ourselves and how we want meaning to see us?

It was mentioned earlier in this writing how the Hitler/Wagner outlook towards the Jewish race was distinctive from Nietzsche's outlook towards the Jewish race. Wagner and Hitler—at least up to some point, held a view that Jewish non-ethnic Germans should assimilate into the prevailing German culture. While Nietzsche was against antisemitism, he did hold views against race mixing. He believed that mixed race people held incompatible instincts within them. On this perspective, Nietzsche advocates racial purity. This affirms the idea that Nietzsche is put off by the notion of assimilation and would rather see a race of people thrive in their own environment and culture. His attitudes against antisemitism was rooted in his anti-nationalism anti-populist stance. His version of nationalism is diametrically opposed to any prevailing notion of nationalism. Hitler, I presume, abandoned the outlook that non-German Jews should assimilate after World War I, when he began to perceive that non-assimilated and assimilated German Jews were in solidarity against the German race/nation. This would be where he begins to cultivate a fully anti-Jewish program. We see in Wagner's music the point where Nietzsche stops and Hitler begins. While Nietzsche was professor of Philology at Basle, he made the acquaintance of Richard Wagner and became "warmly attached to him" Over the course of time, Nietzsche's admiration for Wagner made a complete reversal. The trigger was Wagner's opera of Parsifal. It leaned in favor Catholicism and its "advancement of the ascetic ideals which had previously been entirely foreign to Wagner" Conversely, Parsifal was an inspiration for Hitler, which is ironic because Parsifal tells of enlightenment through suffering. Perhaps Hitler is moved by Parsifal's reinforcement of the German status quo with regard to its prevailing Christianity. Wagner throughout the course of his career wrote a number of essays which criticized Jewish insularity in Germany. He believed that Jews should assimilate into the prevailing German culture. We see how Wagner's growing antisemitism correlated with Nietzsche's declining admiration for him. Parsifal was the tipping point. I presume that Hitler's early

antisemitism was only targeted at the non-assimilated segment of the Jewish race in Germany.

The hypothesis that Nietzsche is affected by a mechanism which draws his energy away from the area of life cultivated by the functions of the temporal lobe becomes more affirmed when observing his ideas against memory and dwelling on the past. Our temporal lobe is largely responsible for creating and preserving both conscious and long-term memory. With this understanding, we can add nostalgia to the list of Nietzsche's personal vexations. The Nazi movement was built upon nostalgia, as most patriotic movements are. Nietzsche believed that a people's greatness is hindered when they are not allowed to live in the present moment. There is a clear polarity between the Nazis and Nietzsche's philosophy. However, Neo-Nazism cultivated against a prevailing societal notion falls in line with Nietzsche's perspective. Nietzsche himself admired constructs outside of the prevailing German paradigm. While the Nazis of Hitler's era have no claim on Nietzsche, Neo-Nazis of today who operate against a prevailing paradigm can claim his archetype. Nietzsche says:

"But we are no skeptics—we still believe in an order of ranks of human beings and problems and wait for the hour when this doctrine of rank and of order will once again inscribe itself plainly on the faces of this rabble-like society of today."

Nietzsche also considers the monotheistic perspective to be an oppressive force against the eternal recurrence concept since it denies and denounces the infinite cycles of becoming, originating, and passing away. The Christian notion of God is what he considers the most annihilating of all thoughts which has delayed the knowledge of that truth. His hope is that the human will rise so high that the pinnacle reached by the previous belief will seem childish enough that men will transform it into a children's story. Nietzsche considered the praying interaction with God as demeaning and a byproduct of German instinct. He references how the German style of interaction and their proclivity to being awestruck in the presence of princes and party leaders is simply a prelude to their unceasing shameful reverence towards God. Nietzsche scorns the aspect of Christianity that necessitates the continued beholding of God for the sake of being able to carry out a love of humanity. He notes how the order of rank between human and human is growing thin and that the distinctions amongst them are becoming less significant. Since he

believes that the greatest events are the hardest for people to feel, such as God having died, Nietzsche predicts that believers will come to realization of this in the future and understand that they are only living on inherited values, not on any immanent morality or divine justice. Since there would be no God anymore, loneliness would become unbearable and the superhuman would have to "get to work"--as he puts it. Nietzsche believed that the concept of one God makes that God a devil. He writes: "There must be many superhumans: all goodness develops only among its kind. One god would always be a devil. Ironically, as a student of Schopenhauer, Nietzsche himself agrees that the "destruction of an illusion does not yield truth, but one more piece of ignorance, an expansion of our empty space"

Nietzsche advocates pessimism. Therefore living alone without God and morality becomes a necessity. Here we identify Nietzsche's pretense, which undermines his philosophical sincerity. Nietzsche has to deny the reality of God and the morality of equality in order to escape the paradigm of the free-thinking class, which Nietzsche considers to be on the same path as he. Distancing himself from the notion of equality and the democratic movement cultivated by this free-thinking class keeps him away that particular herd. I myself distinguish liberal democrats from the left. It's possible that Nietzsche is doing that here. If not, we can see how this archetype is influenced by the mechanism that draws energy away from the duties upon which it falls—in this case the temporal lobe/love-belonging need. This inclines them to ensure that they are never established. They become relative to the prevailing paradigm. If the paradigm is defined by peace-loving instincts, they move toward the war instinct. If the paradigm is defined by the war instinct, they move toward the peace instinct. This applies to any component of the prevailing status quo. They become an unending series of contradictions, and if allowed to operate to their apex, they can become the domestic terrorist. And if a demographic is formulated and designated just for them, the moment they comprehend the corresponding kinship, they would leave and follow the main herd just to avoid being trapped or even worse they might expand their radicalism to unchartered levels. Under this archetype, there can never be any prevailing peace. On a brighter note, neither a prevailing war. They are driven generation after generation by an illusion that they are timeless. In the event that they be exposed and categorized, they would certainly wait to see how their perceived constituents would respond. If they don't, then one of them will go along with the herd mentality just to flex

their willful taste for discomfort so that they may distinguish themselves once again.

Nietzsche understands the consequence of society losing its system of values. His vagueness of what the loss of that system should be replaced with causes him to lament at what he calls the death of God. The comprehension of such power to think away the idea of something leaves the wielders of that sword with unanswered questions—more ignorance than before. In “The Parable of the Madman”, Nietzsche writes:

“Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the market place, and cried incessantly: "I seek God! I seek God!" -- As many of those who did not believe in God were standing around just then, he provoked much laughter. Has he got lost? asked one. Did he lose his way like a child? asked another. Or is he hiding? Is he afraid of us? Has he gone on a voyage? emigrated? --

Thus they yelled and laughed.

The madman jumped into their midst and pierced them with his eyes. "Whither is God?" he cried; "I will tell you. We have killed him -- you and I. All of us are his murderers. But how did we do this? How could we drink up the sea? Who gave us the sponge to wipe away the entire horizon? What were we doing when we unchained this earth from its sun? Whither is it moving now? Whither are we moving? Away from all suns? Are we not plunging continually? Backward, sideward, forward, in all directions? Is there still any up or down? Are we not straying, as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is not night continually closing in on us? Do we not need to light lanterns in the morning? Do we hear nothing as yet of the noise of the gravediggers who are burying God? Do we smell nothing as yet of the divine decomposition? Gods, too, decompose. God is dead. God remains dead. And we have killed him.

"How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it? There has never been a greater

deed; and whoever is born after us—for the sake of this deed he will belong to a higher history than all history hitherto."

I interpret this to be in part Nietzsche's realization upon envisioning this new paradigm, that his archetype can never adapt to prevailing circumstances. In this case, the society is now upheld by a non-belief in God. When this happens, he all of a sudden begins to entertain an opposing notion—one which justifies the necessity of believing in God. To presume that Nietzsche is only ruminating about the consequences of this scenario is unfair to the conservative archetype, whose own cosmic makeup is designed to cultivate continuity and foster tradition. For the conservative archetype, once something settles in—even amidst their initial resistance to it—they become more inclined to justify the continuation of it. Nietzsche is discrediting the conservative archetype and their ability to make sense of and justify the prevailing circumstance. He is also forgetting about the endurance of his own archetype to see a prevailing situation to its end. In this "Parable of the Madman", the leftist radical movement has already imposed their viewpoint onto the society and the conservative element of that society has already adapted to the new non-belief. There is no "where do we go now" from the conservative point of view in that scenario. There is only "this is how we've known it, and this is how it will stay" All the human instincts will remain in tact. Cause and those who impose effect will be the order of that day. The fringes of that society will be the Nietzsche archetypes and they will likely be deists for that generation —longing for the old christian morality system.

Nietzsche mentions that morality without sanction does not know how to maintain itself. The result is a steady decline of moral interpretation. He often criticizes philosophers for partaking in the herd moral framework, enabling that moral construct to extend even further out. Nietzsche points out that philosophers unknowingly provide the strongest evidence for how far this 'authority of morality" permeates. That even the most innovative, doubting, and contradictory of these philosophers become ensnared by the herd's notion what to do and what not to do. They try to reconcile morality with reason, even to the point of unity. By standing under the authority of morality, they undermine their own intellectual process. Nietzsche describes morality as part of the theory of affects(emotions)—that is for the use of taming those affects. He emphasizes how in ancient times, society was dominated by a ruler-

oriented morality and that this gave way to a stronger, more deeper human than that of his(Nietzsche's) time. He also makes the case that the existence of contemporary morality's opposite ideals —"harshness, cruelty, secrecy, unpleasantness, inequality of rights, war, cataclysm of all kinds" are required for its very initiation. Such necessity, in Nietzsche's philosophy, constitutes a certain equivalency. Nietzsche prefers the school of thought in the philosophy of Dionysus: a view that sees the moral construct only as means that exemplifies the ruling will's strength and ability to impose itself on society. He also recognizes the artist's tendency to sacrifice their own personal taste for the herd's moral ideals—a factor that eventually alienated him from Richard Wagner. Nietzsche ultimately does not view the morality of Christianity as essential in the destinies of the world-soul, nor does he view the will to impose it as such as a valid reason for dismissing it. He often recognizes that even dialectic and reason still rests on moral prejudices—that even Plato's philosophy was defined by the legacy of that period:"divine dialectic, as deriving from the good, leads to all things good." Nietzsche also points out that the monotheistic notion of Christianity is itself a form of atheism since there can be no other gods. This can be contested since Biblical texts describe God as jealous, which would nullify a notion that the Abrahamic epoch automatically implies no other gods. The absoluteness of Christian morality and the fact that the Christian must also accept the scientific components from the Bible becomes a reason for its own demise since that same scientific component has awakened a doubt in the truthfulness of the Christian God. This awakening is aided by the mistrust derived from the German effort to transform Christianity into gnosis. Nietzsche sees the Christian morality as a prelude to democratic ideals since it destroys the manly types in favor of the herd-like human. In fact, he sees morality itself as merely a symptom to serve as a means for self-adulation or self-admiration and as a means to bring something to duration beyond the individual. Nietzsche is put off by the selfishness of prevailing morality and the fact that present morality will not justify the validity or existence of other moralities—that virtue is only valid through the prevailing paradigm of belief or in the case of Nietzsche's time, the acceptance of Christianity and the Christian God. Nietzsche, as amoralist, believed that there were 2 main realms of morality: Master morality and Slave morality. The ancient Greek and Roman mythology followed master morality. Christianity was the epitome of slave morality. Wealthy, powerful and noble followed master morality and saw good(as strength, power) and bad (as any consequence that reduced this). The majority of people followed

slave morality because they cannot attain was the master has and since they could not achieve this, they began to devalue what the masters have and elevate what the slaves have. Things attained by the masters became denominated to denigrating titles, while things the slaves had became denominated to virtuous elevating titles. Stories of hell and eternal suffering scared people into following slave morality, and as more people began to adopt slave morality, those following master morality were eventually oppressed.

There is indeed a mechanism that draws a person's energy/desire toward the duties upon which it falls but provides a lack of ability to do so. Where it falls in the layout of needs explained earlier will explain the exact area or compartment of life that a person struggles to fulfill. This mechanism is distinct from the one described previously which draws a person's energy away from the duties in a compartment upon which it falls. When this mechanism lands on the area of life which comprises of the duties for the esteem need, the person will struggle with his appearance, feeling himself as not having the natural beauty to attain that positive evaluation from the eyes gazing upon him. Because of this innate lack or feeling of lack, he has to work harder at maintaining the little he has. He in fact works hard at his appearance to keep from losing what little he has. At the same time, he devalues the need for people to attain the pinnacle of success in that area of life and speaks critically of those who engage in the pursuit. This applies across the board of human needs where this mechanism can possibly fall. If it lands on the love/happiness/belonging need, a person will indeed sense a lack in that area of life and work hard to maintain what he has and at the same time devalue the human drive to pursue a complete fulfillment in that area of life. He will also look critically upon those he sees embarking on a quest to fully satisfy that very human need. If it falls on the self-actualization need, the person will sense a lack of qualities necessary to achieve in that area and will work hard to maintain what he has, but at the same time devalue the need for people to fulfill that compartment. He would also speak critically of those attempting to pursue that area. If it falls upon the physiological need, the person affected may sense a lack in physical/sexual attractiveness and will work hard to maintain what he has, but at the same time devalue the need to pursue that area of life. This person will look critically at anyone attempting to fulfill this area of life. If it falls upon the groups/belonging need, the person may feel a lack of necessary qualities needed for social endeavors like personality, power, and influence and may work hard to attain what he already

has, but at the same time devalue the need for people to pursue such qualities and goals. He would also be critical of anyone pursuing that compartment of life. If it falls upon the area of life concerning work and reward, the person may feel a lack of ability to attain fully the components of that compartment. He will work hard to attain what he already has, but will devalue the need for people to pursue that arena. He will also look critically upon those looking for fulfillment in that area.

It is possible that this mechanism affected Nietzsche by falling upon the area associated with self-actualization. Nietzsche downplays the need for self-restraint or asceticism, even positing that such a pursuit in and of itself does not exist—implying it's only practiced because of default unchangeable circumstances. It is possible that Nietzsche was insecure about his own reserves of executive control or impulse control and the corresponding gumption to verbally articulate/preach a moral stance. This may have led him to downplay the human need to pursue those matters. Yet he himself remained restrained on a number of matters and he also gave advice. He was in fact a teetotaler that pursued intellectual matters vigorously throughout his life, In this way, it's possible that he looked to retain what he did have in regards to self actualization and the control functions related to the orbital frontal cortex, but also undermine any notion that humans should pursue the pinnacle of success in those areas. However, his theory on the master morality and slave morality supports this aspect of a mechanism influencing people to have energy/desire toward a certain matter, without the ability, along with an outlook that vilifies the pursuit and attainment of that matter.

From an observational point of view, Nietzsche makes a valid statement about the values of suspicion, pessimism, and mistrust. That the byproducts of these enact a certain degree of performance. He believed that greatness must be found when we are least at home. Nietzsche asserts that life without pain is meaningless. However, he does not morally distinguish the sufferer from the one who is imposing that suffering. Since Nietzsche feels suffering is a necessity, he does not antagonize the concepts defining those who inflict it. The resulting fear that arises is what Nietzsche considers the mother of morality. The fear of consequence, moreso than the rightfulness of the act is what drives it. A will to power becomes foremost in the initiation of all of those processes, since that fear must be generated from the one who has the power to infiict suffering. This will becomes

the primary agent. However, in recognition of Nietzsche's philosophy, one has to ask how would an existent power which imposes suffering and induce fear of consequence be more or less valid than a non-existent power Who is believed to impose suffering and induce fear of consequence? In both cases, the byproducts are the same, and if a non-existent component is believed to be able to impose the necessary suffering, then even according to Nietzsche's philosophy, that non-existent component must be held at the very least ideologically in unison with those who are suffering. In Abrahamic literature, the sufferers revere their non-existent punisher with the highest regard. They in fact worship Him. This is comparable to how Nietzsche holds the existing human factor that imposes suffering to be a primary force that deserves honorary distinction. Nietzsche, as it pertains to the Abrahamic framework, is critical of the sufferer's appointment of and willful submission to the non-existent entity.

Certainly any prevailing construct must have a fear mechanism. Even civility itself has to be supplemented with some factor that would deter incivility. If something is necessary for another, then one can argue that such necessity cannot be deemed lesser in rank within any framework, moral or otherwise. If a person is compelled to interact with caution and efficiency because of the possible consequence of not doing so, then the component or entity that effectuates that consequence must be held ideologically in unison with what it compels. An example would be centuries of war provoking a movement of peace. Because all those centuries of war were necessary factors, those centuries of war become ideologically indistinguishable from the movement of peace. The threat of war must constantly linger in order for that movement of peace to sustain itself. And because of this, entities that wield the sword must somehow remain relevant.

One must not automatically presume that meaning would always be prioritized over the satisfaction of drives. When some are thirsty or hungry, meaning to their lives become secondary to fulfilling their thirst or hunger instinct. For many habitats, other impulses take priority over the meaning drive. Every human has a natural deterrence instinct, or reaction program, that would fill the void left by the absence of a consensus morality. The overarching effect of these aspects playing out comprehensively form the basis of a society. If one is in the presence of someone who is negatively moved by certain activities, then that person would at some point began to display his discomfort in such a way that what he is offended by

becomes apparent to those around him. Those around him will either yield to this reaction and amend their behavior to appease him, or ignore his reactions outright, taking the risk of being subject to his animosity. Other will apply the same process. The societal consensus on right action in every type of scenario gives rise to herd instinct and will be largely dependent on biological makeup. Notice how a certain group made up of biologically similar archetypes have a tendency to reserve the most extreme expression of their animosity for the individual to individual conflict. Another group made up of similar biological archetypes may be more inclined to express the most extreme form of their animosity for the tribal to tribal conflict. And then another group made up of similar archetypes may be more inclined to reserve the most extreme form of their animosity for the nation to nation conflict.

Atheism that measures itself against a negative critique of herd morality must also credit the necessity of that herd morality as the impetus for their enlightenment. Using Nietzsche's philosophy, this would imply that atheistic enlightenment and herd morality are ideologically in unison.

Chapter 6

In the "The Birth of Tragedy," Nietzsche shows himself to be privy to knowledge of these energies that influence human beings and he tries to explain them from the standpoint of Greek tragedies. He extrapolates a philosophy of human tendency through his explanation. In "the Birth of Tragedy, Nietzsche defends aesthetics against those who designate such a discipline for the fringes of society. Aesthetics is a branch of philosophy that deals with the principles of beauty and artistic taste. In Nietzsche's mind, aesthetics is the highest achievement one can attain—both aesthetics and art are essentially the proper way to approach the spiritual mysteries. By analyzing Greek tragedy, Nietzsche is able to posit his universal ideals. He sees religion as a threat to the true German identity, an identity that is defined by art. He also sees the Greeks as having had a pivotal role in shaping the German character. He admires the Greek standards of beauty and sophistication, seeing the Greeks as the epitome of beauty. He also looked highly upon the synthesis of the cultures of Sparta and Athens as different but the same, and yet operating in a magnificent cohesion. Nietzsche sees art as an expression of human intuition of human energy. For this reason, he see art as central to the existence of humans. He centers this thesis around the polarities between the energies symbolized by the Greek gods Apollo and Dionysus. Nietzsche writes: "We shall have gained much for the science of aesthetics, when once we have perceived not only by logical inference, but by the immediate certainty of intuition, that the continuous development of art is bound up with the duplexity of the Apollonian and the Dionysian: in like manner as procreation is dependent on the duality of the sexes, involving perpetual confiicts with only periodically intervening reconciliations." Dionysus is the Greek god of wine, fertility, ritual madness, insanity, theater and religious ecstasy. Apollo is the god of healing, medicine, music, and poetry. Apollo represents a stoic, logical, thoughtful, reasonable, and artistic energy. While Dionysus represents a youthful energetic energy—one that follows a drunken primitive nature, one that is indicative of our basic human instinct. Nietzsche explains that in the Apollonian energy, the artist is influenced to display a certain naivety or complete absorption and this expression is formulated from the dream state. The rhythmic, calculated quality of dreams is represented in orchestra and Athenian culture. Nietzsche writes: "The cheerful acquiescence in the dream-experience has likewise been embodied by the Greeks in their Apollo: for Apollo, as the god of all shaping energies, is also the

soothsaying god. He, who (as the etymology of the name indicates) is the shining one, the deity of light, also rules over the fair appearance of the inner world of fantasies. The higher truth, the perfection of these states in contrast to the only partially intelligible everyday world, ay, the deep consciousness of nature, healing and helping in sleep and dream, is at the same time the symbolical analogue of the faculty of soothsaying and, in general, of the arts, through which life is made possible and worth living." Apollo becomes the expression of energy that goes beyond the human instinct. Nietzsche sees Dionysian energy as primitive and barbaric in form—as represented by the Vandals, the ancient Germanic peoples, but not arising from an innate brutality. This Dionysian form displayed differently in the Germanic peoples when compared to the Greek race. Nietzsche explains the Dionysian form of energy: "It is either under the influence of the narcotic draught, of which the hymns of all primitive men and peoples tell us, or by the powerful approach of spring penetrating all nature with joy, that those Dionysian emotions awake, in the augmentation of which the subjective vanishes to complete self-forgetfulness. So also in the German Middle Ages singing and dancing crowds, ever increasing in number, were borne from place to place under this same Dionysian power." The concept of the person being separate from their own worldly instincts is Apollonian, while getting drunk and losing oneself to the human instinct is Dionysian. Nietzsche believes that the more you get drunk the closer you become to your innate self and for humanity to flourish, there must be a way to connect these Dionysian and Apollonian energies. People can either lose themselves within their own primitive composition to tribalism, ignorance and barbarism—a drunken state, or lose themselves in the objective fantasy-- a dream state. To Nietzsche, the necessity to synthesize these things are a tragedy. The importance of this art, Nietzsche writes: "Greek tragedy had a fate different from that of all her older sister arts: she died by suicide, in consequence of an irreconcilable conflict; accordingly she died tragically, while they all passed away very calmly and beautifully in ripe old age. For if it be in accordance with a happy state of things to depart this life without a struggle, leaving behind a fair posterity, the closing period of these older arts exhibits such a happy state of things: slowly they sink out of sight, and before their dying eyes already stand their fairer progeny, who impatiently lift up their heads with courageous mien." Nietzsche sees the scientific rational paradigm as killing one's humanity, and that as a result people have a right or obligation to become more Dionysian in order to comfort themselves. He envisions a return to tragic art—a scenario where people can live

under a synthesis of these energies as achieved by the ancient Greeks. Nietzsche points to the music of Richard Wagner as the possible impetus for a return to this paradigm.

I have tried to convey in this writing that the Nietzsche archetype cannot apply any satisfaction under any prevailing paradigm. That even a return to this Greek tragic art world would at some point be opposed by someone who carries the same cosmic signature as Nietzsche. Without locating the mechanism that draws a person's energy away from the duties required for fulfilling the joy/happiness/belonging need, humanity will always have to contend with someone who wants to break the molecular bonds that keeps society predictable and in tact.

In "On Truth and Lies in a Non-moral Sense", written in 1873, Nietzsche puts cognition and intellect into a perspective that takes away the signiflcance it is often given by the philosopher class. Ironically, since Nietzsche considers himself a part of this class. He explains that intellect causes us to be burdened by thought and that this component of intellect makes us the weakest of the animal species. That it covers our view like a fog and is a reason that humans cannot get back to an equilibrium with its habitat. The perspective that humanity's goal is to ultimately rise above all of its other natural components is brought into question. Nietzsche argues against the aspect of necessity that is applied to such a perspective. In fact, Nietzsche argues against the idea that this prioritization happened naturally. He posits that this prioritization of intellect was a willful submission to what he describes in the "The Birth of Tragedy" as the Apollonian energy of the dreamlike state that compels the artist to provide ideology, culture and reason. In this essay, Nietzsche continues to build upon that same thesis, explaining how this submission to the intellect is the foundation of truth and lies since prior to that point, there was no such thing as truth or lie. This led humans to become enamored with truth because it was furnished with such a significance that humans came to value it over all other human drives. It was here that the "good" narrative began to be applied to humanity. Nietzsche, however, explains that intellect will not lead us to discovering our goodness, but will only inform us of a cold reality that the shape of our current existence can only be credited to the barbarism and tribalism of our ancestors. Nietzsche believes that if we are to use intellect, then we should use it properly. Use it for seeing the world for what it is—violent, but yet beautiful. Nietzsche believes that we can only understand the world through

language as it relates to speaking through metaphors and the way to arrive at truth has to involve a process of participating directly in a oneness with the world. Neitzsche writes in "On Truth and Lies in a Non-moral Sense": "Let us consider in particular how concepts are formed; each word immediately becomes a concept, not by virtue of the fact that it is intended to serve as a memory (say) of the unique, utterly individualized, primary experience to which it owes its existence, but because at the same time it must fit countless other, more or less similar cases, i.e. cases which, strictly speaking, are never equivalent, and thus nothing other than non-equivalent cases. Every concept comes into being by making equivalent that which is non-equivalent. Just as it is certain that no leaf is ever exactly the same as any other leaf, it is equally certain that the concept 'leaf' is formed by dropping these individual differences arbitrarily, by forgetting those features which differentiate one thing from another, so that the concept then gives rise to the notion that something other than leaves exists in nature, something which would be 'leaf', a primal form, say, from which all leaves were woven, drawn, delineated, dyed, curled, painted–but by a clumsy pair of hands, so that no single example turned out to be a faithful, correct, and reliable copy of the primal form." Linguistics can never arrive at the truth in the way that experience can because linguistics relies on a classiflcation that does not take into account individual differences within that class. For this reason, linguistics can never arrive at what is the real essence of human beings. At the same time, he cautions against dismissing linguistics altogether. Nietzsche considers truth to be a "mobile army of metaphors, metonymies, anthropomorphisms: in short, a sum of human relations which have been poetically and rhetorically intensifled, transferred, and embellished, and which, after long usage, seem to a people to be flxed, canonical, and binding. Truths are illusions which we have forgotten are illusions—they are metaphors that have become worn out and have been drained of sensuous force, coins which have lost their embossing and are now considered as metal and no longer as coins." In this regard, Nietzsche regards the over reliance of classification as something that will take us away from our primal heritage of sensuous perception, a place where we can derive our knowledge from the use of our senses. This helps us understand the failure of establishing true Marxism, since Marxism does not account for the peculiarities within a single class of workers. For Nietzsche, it is in the dream-like state of the human extracting himself from reality and looking only objectively at the situation where he ultimately misses what he can attain by allowing himself to be subjected to reality. By allowing himself to gain the

understanding that comes with being one with reality, the human has to give up his consciousnesses of self. This goes back to what Nietzsche is conveying in "The Birth of Tragedy". The empirical world with its system of concepts and classification does not grasp the full essence of things and for this reason it becomes impossible to arrive at an absolute truth.

Here, Nietzsche is cognizant of the fact that intellect is only a fragment of what it is to exist. However, he fails to credit the role of intellect in both the success of barbarism and the ability for humans to discern and formulate their own philosophies. Barbarism itself doesn't connote a lack of intellect. In fact, a major component of who dominates in barbaric scenarios is predicated upon a barbaric group's ability to apply patience and strategy, which is directed by intellect. Germans, upon observing their history, can be said to have within their own biology this tragic art—this synthesis of the dream-like state and the drunken state. And this synthesis has brought Germans to where they are in a contemporary sense. Nevertheless, Nietzsche does provide some comfort for those groups who struggle in the duties comprising the realm of intellect. One can see how the elevation of intellect has permeated throughout western society. Such a notion has forced less intellectually inclined groups to provide excuses for their own lack of performance in that area. Instead of simply advocating that the essentials of life are indeed based in the things which their biology permits them to excel at, they instead cultivate a sense of self-hatred upon perceiving themselves as unable to live up to the ideals and biological advantages of another group. However, they could never come to this awareness without intellect. What we have in this particular doctrine of Nietzsche is a path in which the superiority of a group would only be indicative of their ability to ideologically elevate the output expressed by their own biological advantage, while at the same time convincing other groups that this output indeed supersedes—in importance—all others. Nietzsche makes this outlook possible by teaching that the more primitive dynamic allows one to apply the sensual perception to reality, allowing one to experience the intricacies missed by the classification methodology of defining truth. This philosophy of Nietzsche can be applied to satisfy a social justice view of race.

In "On Truth and Lies in a Non-moral Sense", Nietzsche affirms what I posit in the previous chapter about the existence of a mechanism that draws a person's energy/desire toward the duties upon which it falls but provides a lack of ability to do so. I hypothesized that for

Nietzsche, this mechanism fell upon the self-actualization need, I explained that the mechanism operates like this:

If it falls on the self-actualization need, the person will sense a lack of qualities necessary to achieve in that area and will work hard to maintain what he has, but at the same time devalue the need for people to fulfill that compartment. He would also speak critically of those attempting to pursue that area.

This mechanism certainly influences the content Nietzsche provides in "On Truth and Lies in a Non-moral Sense." Nietzsche does indeed devalue the need for self-restraint, discipline and objectivity. These components go with the self-actualization need. Another aspect of this mechanism that I mention in the previous chapter is how it compels one to not only devalue the human need to pursue the life compartment upon which it falls, but also cause one to become highly critical of others who engage in that pursuit. Nietzsche certainly downplays the human need to pursue those matters and is also critical of other philosophers who prioritize that pursuit. Yet he himself remained restrained on a number of matters and he also gave advice. He was a teetotaler that pursued intellectual matters vigorously throughout his life, perhaps feeling the sense of lack in that area, and responding by an urgent maintenance of what he already had—irrespective of the fact that he is critical of those pursuing that compartment of life.

In Untimely Meditations, which is compilation of four essays by Nietzsche: "David Strauss: the Confessor and the Writer", "On the Use and Abuse of History for Life", "Schopenhauer as Educator", and "Richard Wagner in Bayreuth". These works revolve around the state of the prevailing German culture. In "David Strauss: the Confessor and the Writer", Nietzsche is critical of David Strauss, who was a Protestant theologian and philosopher and had published the book "The Old Faith and the New". Nietzsche classified Strauss with the many cultural nationalists who celebrated the recent war(the Franco-Prussian War 1870–71) for what they believed was a positive impact on German art and morals. These blindly nationalistic and ethnocentric Germans are referred to as philistine, which defines people of "smugly narrow mind and of conventional morality, whose materialistic views and tastes indicate a lack of and an indifference to cultural and aesthetic values." Nietzsche was annoyed at Strauss's philistine smugness. In this essay, Nietzsche argued that Germany's military victory was not an indication of German cultural superiority

and that a unified German culture was non-existent, even as writers of German prose expressed otherwise. Nietzsche identifies in this essay the dangerous consequences of war. The arrogance in which people believe they have reached the summit creates in Nietzsche's mind a cultural and artistic stagnation. This essay reveals Nietzsche's antagonism to patriotism and further affirms that Nietzsche is not a forerunner of any nationalistic movements.

In "On the Use and Abuse of History for Life", Nietzsche argues that the purpose of history should be for improving life, not for enslaving the people. Here Nietzsche believes that happiness can only be attained by living in the present moment—that people who live "unhistorically" can attain happiness. Nietzsche places history into 3 categories: Monumental, Antiquarian, and Critical. He says that monumental history inspires future generation to achieve, antiquarian history provides entertainment and is meant to be studied for cultivating cultural identity, and critical history is for invoking a sense of caution and examination at poor decisions made in the past. Nietzsche believes that a balance of all three is needed for a thorough comprehension of the past and a proper use of applying that knowledge going forward. Here we can extrapolate that Nietzsche is not fond of nostalgia, which is simply using history to provoke a feeling of home or nationalism. This nostalgia would be in Nietzsche's mind, the main driver of nationalistic movements and stagnation. Nietzsche postulates that Christianity serves this stagnation with a doctrine that a people's fate is already sealed, along with the theological postulate that work and success are works of the devil. Nietzsche believes that these factors have limited the development of authentic culture in Germany. Nietzsche, here, places himself in formation of forerunner and parcel of progressive leftist ideology. Once something becomes the mainstream paradigm, that something phases itself out of what I call the Nietzsche paradigm.

There is certain fall from grace that can follow arrogance or blind ethnocentrism. The Nazi movement of Adolf Hitler with it's unchecked German nationalism was followed by the Holocaust and repercussions that would later constrain their self-determination as a nation. In the US, black nationalistic movements which were upheld by black ethnocentrism was followed by a decline in the general state of the black situation. Violent crime rates soared, cultural expression deteriorated(now cultivates black on black crime and single-mother households). The unchecked rise in US nationalism after 9/11 compelled them to invade a nation without adequate justification,

and led to a significant decline in their reputation and moral standing around the world. There are certain essentials in Nietzsche's philosophies that cannot be dismissed.

In "Schopenhauer as Educator", Nietzsche explains that the correct path in life can only be decided by the individual and that the individual must navigate around the mainstream preconceived notions in order to find his unique truth. For Nietzsche, this is the only route to self-realization. (Self-realization a stepping stone to self-actualization). Here, Nietzsche does in a way advocate the self-actualization need, but is still bent against the needs of the mood—comfort, joy, happiness. He believes that the only way to self-realization is through a path of discomfort that sets the person contrary to the generally held belief of that time. Nietzsche describes a longing to be guided by a worthy instructor. He feels that the German education system is lacking in qualified professors because they gave up their unique path to self realization in order to conform to what is maintained by the prevailing thought. They embedded themselves within the framework of society's construct and fulfilled their roles according to that. Nietzsche references how Arthur Schopenhauer had isolated himself from higher education in order to express his philosophy. Nietzsche reveres this quality, along with the anguish Schopenhauer had to endure in order to remain on the path of his unique truth without popular or professional support. Because of this, Nietzsche states, "I trusted him at once and my trust is the same now as it was nine years ago." Nietzsche regrets not having met Schopenhauer in person. Nietzsche points to Schopenhauer as a model for "unlearning" the incorrect teachings of the German higher education system. Nietzsche feels that the philosophers of his era lack authenticity and are unable to express original ideas. Nietzsche believes that culture should support individuals who have the potential for greatness. Culture must be contrary to the prevailing education system, and the individual must support a culture that insists on raw truth. Since Nietzsche does not foresee a change in the German education system in the near future, he recommends that people study the teachings of Schopenhauer.

In "Richard Wagner in Bayreuth", Nietzsche starts by explaining that great events require two factors: "greatness of spirit in those who accomplish it and greatness of spirit in those who experience it." He points to the construction of Richard Wagner's opera house in Bayreuth, Germany, as something that fulfills the qualification of what constitutes a great event. Nietzsche exhorts Richard Wagner for

being true to his passions. He considers Wagner as someone who has transcended the notion that one must create art that is understandable to the average person in order to be accepted and popular. Nietzsche feels that Wagner has succeeded creating art that comes from the heart and is unique to the individual and has a result created a refreshing experience for his audience. According to Nietzsche, Wagner can read souls "as easily as he can the most familiar writing. He saw to the bottom of the spectators and listeners, and though he was disturbed by what he learned he nonetheless reached at once for the means of mastering it."

In "Human, All Too Human", Nietzsche attempts to analyze the complexities of the human psyche in a philosophical manner. "Human, All Too Human" is a collection of aphorisms which speak of issues like metaphysics, morality and gender studies. Here, Nietzsche investigates all the areas of life and tries to place them into a philosophical framework. He advocates psychological observation and the ability to understand one's motives. He sees this as a useful tool for awareness in difficult situations and amusement in mundane encounters. This gives us some measure of control over the situation. It is in this work where we find Nietzsche articulate how familiarity breeds contempt—how being exposed constantly to the nuisances of another breeds discomfort and a lack of respect for the person's flaws. He acknowledges how allowing himself to be comfortable in his relationships ultimately poisoned them, which led him to resent himself and others for allowing it to happen. Nietzsche deals with metaphysical aspects of life and challenges the Christian idea of good and evil: "At the waterfall. When we see a waterfall, we think we see freedom of will and choice in the innumerable turnings, windings, breakings of the waves; but everything is necessary; each movement can be calculated mathematically. Thus it is with human actions; if one were omniscient, one would be able to calculate each individual action in advance, each step in the progress of knowledge, each error, each act of malice. To be sure the acting man is caught in his illusion of volition; if the wheel of the world were to stand still for a moment and an omniscient, calculating mind were there to take advantage of this interruption, he would be able to tell into the farthest future of each being and describe every rut that wheel will roll upon. The acting man's delusion about himself, his assumption that free will exists, is also part of the calculable mechanism."

Nietzsche also dismisses the idea that art is inspired by divine inspiration. He believes that great art is a result of hard work. He

later takes on an anti-Darwinian stance and exhorts the "free spirit" or "free thinker" who goes against the herd. Nietzsche makes distinctions between the obscurantism of theology and metaphysics and the more subtle obscurantism of Kant's critical philosophy and modern philosophical skepticism. Nietzsche claims that obscurantism obscures existence and not ideas alone: "The essential element in the black art of obscurantism is not that it wants to darken individual understanding but that it wants to blacken our picture of the world, and darken our idea of existence."

In "The Dawn" Nietzsche launches an attack on morality. He heralds the beginning of a new age in which all the old moral values are phased out and replaced with something new. He sharply criticizes those who accept beliefs simply because it's customary—something he calls dishonesty He emphasizes that the road to happiness cannot be found in the prevailing precepts coined as morality by society. Nietzsche writes: "SOME THESES.—We should not give the individual, in so far as he desires his own happiness, any precepts or recommendations as to the road leading to happiness; for individual happiness arises from particular laws that are unknown to anybody, and such a man will only be hindered or obstructed by recommendations which come to him from outside sources. Those precepts which are called moral are in reality directed against individuals, and do not by any means make for the happiness of such individuals. The relationship of these precepts to the "happiness and well-being of mankind" is equally slight, for it is quite impossible to assign a definite conception to these words, and still less can they be employed as guiding stars on the dark sea of moral aspirations. It is a prejudice to think that morality is more favourable to the development of the reason than immorality. It is erroneous to suppose that the unconscious aim in the development of every conscious being (namely, animal, man, humanity, etc.) is its "greatest happiness": on the contrary, there is a particular and incomparable happiness to be attained at every stage of our development, one that is neither high nor low, but quite an individual happiness. Evolution does not make happiness its goal; it aims merely at evolution, and nothing else. It is only if humanity had a universally recognised goal that we could propose to do this or that: for the time being there is no such goal. It follows that the pretensions of morality should not be brought into any relationship with mankind: this would be merely childish and irrational. It is quite another thing to recommend a goal to mankind: this goal would then be something that would depend upon our own will and pleasure. Provided that mankind in general

agreed to adopt such a goal, it could then impose a moral law upon itself, a law which would, at all events, be imposed by their own free will. Up to now, however, the moral law has had to be placed above our own free will: strictly speaking, men did not wish to impose this law upon themselves; they wished to take it from somewhere, to discover it, or to let themselves be commanded by it from somewhere."

Nietzsche affirms his connection to the eternal aspect of new. Nietzsche also considers any metaphysics that attempts to explain away the importance of this empirical world in favor of an illusive world to be the product of an infected mind. He explains how the religious development of the western world builds upon the metaphysical notions of Plato, which is something that makes religion more of a plague. Nietzsche writes: It was thus that Plato fled from actuality, and wished to contemplate things only in their pale mental concepts: he was full of sensitiveness, and knew how easily the waves of this sensitiveness would drown his reason,--Must the sage therefore say, "I will honour reality, but I will at the same time turn by back on it because I know and dread it?" Ought he to behave as certain African tribes do in the presence of their sovereign, whom they approach backwards, thus showing their reverence at the same time as their dread?" Nietzsche considers this prevailing morality and belief as obstructive to the number of new dawns that could descend upon reality. Nietzsche attempts to designate human moral evaluations as simply byproducts of biological and natural processes. He believes that all religious world views are derived from a single earthly drive, and that conscious intention is not the cause of a moral action. Nietzsche believes that humans are creatures consisting of different drives that are in constant opposition to each other, and that humans up to that point did not know themselves well enough to uncovers all of those networks of drives. He believes that human agency is not moral in nature, and that when we choose to do something, we haven't made a choice, —we simply observe the victory of one drive over another. After the fact, the intellect will justify the outcome. Nietzsche posits the morality originates from tradition and custom. Things were deemed good because it was held good in the past. Morality had no significant connotation until metaphysics and religion came along. The tradition from which it came sustained itself by creating or inducing a fear that would lead people to give up their individuality. He also believes that the rise in science will eventually lead to a decline of traditional morality's reach. Nietzsche writes: "As the sense of causality increases, so does

the extent of the domain of morality decrease: for every time one has been able to grasp the necessary effects, and to conceive them as distinct from all incidentals and chance possibilities (post hoc), one has, at the same time, destroyed an enormous number of imaginary causalities, which had hitherto been believed in as the basis of morals—the real world is much smaller than the world of our imagination—and each time also one casts away a certain amount of one's anxiousness and coercion, and some of our reverence for the authority of custom is lost: morality in general undergoes a diminution. He who, on the other hand, wishes to increase it must know how to prevent results from becoming controllable."

Nietzsche does recognize that there is a network of drives at work in the human condition. I call what dictates how these energies operate within a human, "mechanisms." However, it does not curtail Nietzsche's dogmatic assertions against a prevailing paradigm. However, his explanation that morality is derived from tradition is affirmed even by the Catholic Church, which declares in its Catechism: "As a result the Church, to whom the transmission and interpretation of Revelation is entrusted "does not derive her certainty about all revealed Truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence."

"The Gay Science" which Nietzsche considers the most personal of all his book contains his first conceptualizations of "The death of God" and "The Eternal Recurrence". He continues his polemics against religious and moral tradition. He is also critical of the philosophical traditions of that time. He considers their systematic thinking and desire to classify information as flawed. He explains how the current conception of virtue is fundamentally flawed. This book targets an artistic audience, providing insight into the world of the artist—places to be, places to avoid, how to live creatively. He describes the sacrifices that come with being an artist—the solitude and escape into imagination. With all of this, he informs them of their destiny to shape life.

For Nietzsche, there are two types of human beings: 1. Weak, victimized, saintly people who are placed on a pedestal as the example for everyone to follow. 2. Strong-willed, daring, creative, people who refuse to limit their potential. Those that sacrifice their primitive instincts and basic needs are the herd. They are in constant need of direction. In contrast, the stronger individualistic ones that

he praises seek only approval of themselves. He observes how most people are afraid of individuality because historically it has often meant condemnation and alienation and because of this people still cling into herd instincts.

Nietzsche makes distinction between Epicuranism and Stoicism, believing that the latter is more appropriate for some people who must deal with uncertainty. Those whose fate is more stable and predictable can delve more into Epicureanism. The Epicurean, he asserts, chooses the environment that accommodates his intellectual constitution and sensitivity, and he renounces everything else, including the most significant aspects of experience. The Stoic, on the other hand, gets adapted to suffering and develops a tolerance for all the accidents of life. For this reason, stoicism is advisable for those who have to deal with harsh and violent circumstances.

There are a number of passages in "the Gay Science" that affirm his antipathy for organized religion and its guilt inducing doctrine. He sees the institution of religion as having effectuated a pathological self-hatred that has become terminal. Man is forced to reject what he is for an unattainable illusion. Nevertheless Nietzsche reminds us that Christianity's own science-minded conceitedness presuming itself as the beacon of truth has as fostered an uncompromising pursuit of truth that has—as a result—undermined its own sustainability. Yet he understands that the void left behind by the death of Christianity will not make for a smooth transition by western society. The death of God will force people to think about the nature of reality much differently since there would be no authority, right or wrong, or absolute truth.
Nietzsche insists that people should not resist these changes, but accept it as a valid part of human existence. Since life is full of errors, we should embrace these errors since it is only by error that progress was ever made. Nietzsche writes whats called "The parable of the Madman" in which a man goes looking for God in a society where the notion of God has died:

"Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the market place, and cried incessantly: "I seek God! I seek God!" -- As many of those who did not believe in God were standing around just then, he provoked much laughter. Has he got lost? asked one. Did he lose his way like a child? asked another. Or is he hiding? Is he afraid of us? Has he gone on a voyage? emigrated? --

Thus they yelled and laughed.

The madman jumped into their midst and pierced them with his eyes. "Whither is God?" he cried; "I will tell you. We have killed him -- you and I. All of us are his murderers. But how did we do this? How could we drink up the sea? Who gave us the sponge to wipe away the entire horizon? What were we doing when we unchained this earth from its sun? Whither is it moving now? Whither are we moving? Away from all suns? Are we not plunging continually? Backward, sideward, forward, in all directions? Is there still any up or down? Are we not straying, as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is not night continually closing in on us? Do we not need to light lanterns in the morning? Do we hear nothing as yet of the noise of the gravediggers who are burying God? Do we smell nothing as yet of the divine decomposition? Gods, too, decompose. God is dead. God remains dead. And we have killed him.

"How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement, what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it? There has never been a greater deed; and whoever is born after us—for the sake of this deed he will belong to a higher history than all history hitherto."

"Thus Spoke Zarathustra" is a novel written by Nietzsche. In it, he presents the revelations of the prophet Zarathustra, who as a hermit comes out of the mountains after 10 years of solitude, looking to teach humanity about the overman. He arrives in the town of the Motley Cow, and begins proclaiming that the overman has to be the meaning of existence on earth, and that mankind is simply a bridge between the animal and overman. The overman is someone who is free from the confines of morality as defined by the social construct. It is this overman that creates his own path. The people do not understand Zarathustra and are not enthused about his revelations. Initially, the only exception is a tightrope walker who dies shortly. After his first day of preaching, Zarathustra is disappointed that the people as a whole are not moved by his revelations. He then attempts to reach them through speaking only to those individuals who are interested in separating themselves from the herd. The first three

parts comprise of lessons and sermons delivered by Zarathustra. They symbolically cover most of the central aspects of Nietzsche's developed philosophy—suffering and hardship as the necessary path to overman. Zarathustra is critical of mass movements and the rabble rousing elements that arise from such movements. Christianity is considered to be based upon a rejection of human nature in favor of an illusory idea of the afterlife. Nationalism and religion are considered a refuge for the weak, whereas struggle is sought out by the strong. Comprehensively, Zarathustra's revelations embrace the idea of the eternal recurrence, which upholds that our present circumstances have an eternal component. This brings Zarathustra much grief because he cannot bear the thought all off his annoyances like the herd instinct and its rabble-like quality will be endlessly repeated for all eternity. In Part IV, Zarathustra in his cave brings into formation a number of followers, but who fall short of what it is to be an overman. The book ends with Zarathustra coming to terms with eternal recurrence.

We see a strong correlation between Zarathustra and the narratives of other men who have attempted to impose a worldview onto an unyielding society. In terms of religion, both Jesus and Muhammad met with similar challenges. Jesus's ministry was initially obstructed by the traditional component that was not yet ready to embrace the idea that the Messiah was to appear in their generation. The prophet Muhammad's ministry met resistance from both the monotheistic Jewish tradition and the polytheistic tradition in Arabia. Yet Nietzsche, while finding some aspects in the teachings of Jesus that are similar in nature to his own philosophies, did not ascribe fully to the idea that Jesus could have been an example of the overman. Perhaps, Nietzsche's own bias against the what constituted the herd-mentality—that of it being dominated by Christianity—could have clouded his perspective. The advocating of suffering, foregoing friendship with the world, warnings about backlash from the society, devaluing the home, taking up the sword are all pieces of Jesus's revelations that share a similar theme with Nietzsche's philosophy. A matter of interpretation can easily justify a hermeneutic that would imply that Jesus did not ascribe to the existence of other worlds since He mentions that the kingdom of Heaven is here. Another possibility that can be applied to a reason why Jesus took the religious route is that the harsh penalties applied in Jesus's era to anyone antagonizing the main religious and political outlook would have forced anyone to modify what would be considered radical notions, since it would be counter-intuitive to expect to gain any traction with the expression of

ideas that would result in a person's immediate termination. Even the Nietzsche archetype would have to navigate somewhat within the herd's mental framework in order to—at the very least—finish explaining what it is they are trying to get across, and perhaps this is why Jesus did not come with the intention to overhaul society's religious diagram from a standpoint originating outside of that. He operated from within the herd's Abrahamic monotheistic framework in order to at least have His case heard. Taking such into account would not disqualify Jesus as an overman type or for that matter a Nietzsche archetype.

In "Beyond Good and Evil", Nietzsche takes the ideas conveyed in "Thus Spoke Zarathustra" and expresses them in a concrete philosophical manner. It is one of his most profound works. The main premise is about getting one to think beyond the prevailing notions of what is good and what is evil. Nietzsche rejects the polarity model of morality that conceptualizes good as the opposite of evil. He asserts that most philosophers are influenced by preconceived notions and biases that in turn distort their perspective. He even challenges Descartes's basis of truth which states "I think, therefore I am" by pointing out that Descartes is still presuming the existence of an "I" that is doing the thinking. Nietzsche asserts that there is no proof of "I" and that a better philosophy would mention "it is thinking" or "there are thoughts." This is where Nietzsche destroys the basis or modern philosophy. He believes that philosophers make the mistake of seeing things as undivided wholes and not as the collection of multiple things. Nietzsche asserts that the will to power is a collection of drives. He accuses philosophers of ulterior motives in their search for truth, that their search for truth is not from an objective mindset or a will to truth, but from a desire for power. Where Physiologists posit that the human is driven by the self-preservation drive, Nietzsche posits that the human is driven by the desire to emit its strength and that self-preservation is only the result of this. The power that the philosopher seeks, Nietzsche contends, is not of a military or political nature, but of a spiritual power to control truth. According to Nietzsche, the will to power is a hypothesis that could explain human existence. Nietzsche writes: "The world seen from within, the world defined and designated according to its "intelligible character" — it would simply be "Will to Power," and nothing else"

Nietzsche has us suppose how the relationship between food and our eating of it nourishes us and is in itself a will to power since the food as an entity would not seek to be eaten. The will to power of the

human was pitted against the will to power of the food and the will to power of the human won out as it consumed the food. Nietzsche ruminates on the idea that the entire world can be explained through this dynamic in not only digestion, but in all organic functions. Because of this, we may be mistaken that philosophers are motivated by a will to truth when they are simply operating within a life-ruling framework of the will to power.

Nietzsche writes: Supposing that nothing else is "given" as real but our world of desires and passions, that we cannot sink or rise to any other "reality" but just that of our impulses—for thinking is only a relation of these impulses to one another:—are we not permitted to make the attempt and to ask the question whether this which is "given" does not SUFFICE, by means of our counterparts, for the understanding even of the so-called mechanical (or "material") world? I do not mean as an illusion, a "semblance," a "representation" (in the Berkeleyan and Schopenhauerian sense), but as possessing the same degree of reality as our emotions themselves —as a more primitive form of the world of emotions, in which everything still lies locked in a mighty unity, which afterwards branches off and develops itself in organic processes (naturally also, refines and debilitates)—as a kind of instinctive life in which all organic functions, including self-regulation, assimilation, nutrition, secretion, and change of matter, are still synthetically united with one another—as a PRIMARY FORM of life?—In the end, it is not only permitted to make this attempt, it is commanded by the conscience of LOGICAL METHOD. Not to assume several kinds of causality, so long as the attempt to get along with a single one has not been pushed to its furthest extent (to absurdity, if I may be allowed to say so): that is a morality of method which one may not repudiate nowadays—it follows "from its definition," as mathematicians say. The question is ultimately whether we really recognize the will as OPERATING, whether we believe in the causality of the will; if we do so—and fundamentally our belief IN THIS is just our belief in causality itself—we MUST make the attempt to posit hypothetically the causality of the will as the only causality. "Will" can naturally only operate on "will"—and not on "matter" (not on "nerves," for instance): in short, the hypothesis must be hazarded, whether will does not operate on will wherever "effects" are recognized—and whether all mechanical action, inasmuch as a power operates therein, is not just the power of will, the effect of will. Granted, finally, that we succeeded in explaining our entire instinctive life as the development and ramification of one fundamental form of will—namely, the Will to

Power, as my thesis puts it; granted that all organic functions could be traced back to this Will to Power, and that the solution of the problem of generation and nutrition—it is one problem—could also be found therein: one would thus have acquired the right to define ALL active force unequivocally as WILL TO POWER. The world seen from within, the world defined and designated according to its "intelligible character"—it would simply be "Will to Power," and nothing else."

Just as a person seeks nourishment from food to increase their power, the philosopher would choose a thought perspective that would increase their power whether they realize it or not. Here, Nietzsche formulates the idea that because this search for truth is related to a natural process encompassing all of life's processes, one can never arrive at an absolute truth. A philosopher's acquisition of truth would only be relative to the ear in which they live.

Nietzsche also continues his assault against "Christianity in "Beyond Good and Evil", calling it a neurosis and anti-life. He contends that Christianity is only rooted in justifying one's unfavorable circumstances. By being either afraid, unwilling, or unable to acquire the material resources and power of the strong, the weaker people simply made a virtue out of what they already had in order to feel better about their circumstances. Nietzsche calls this the "slave morality" and something contrary to the state of nature. Yet he points out that even this "slave morality" still operates under the will to power, albeit going about it another way—a deceptive way. Christians want the earthly power but cannot attain it, so they instead resort to advocating a spiritual type of power.

Nietzsche advocates the "Free Spirit" and entrusts them with a task of subverting the nihilistic future that humanity is headed for. As ask them not to find truth, but to create and invent a philosophy of life.

Nietzsche's idea of a will to power that is ruling all life's processes is very profound, for even if one would hold back in order to preserve the other, one is still asserting a will to power over something since restraint in one aspect would mean suppression in another. For example, lets say that food has a will to power not to be eaten and the human has a will to power to consume the food. The person who attempts to evade this dynamic by simply not eating the food is ultimately exerting his will to power against "consumption", thus the will to power remains a factor.

In “On the Genealogy of Morals”, Nietzsche explores a dual-genesis of morality between 'master' and 'slave' cultures, how strength has been replaced by passivity. Neitzsche believes that society has not sought to investigate the origins of morality. In the first essay, titled “Good and Evil”, “Good and Bad”, Nietzsche makes his case that “good” originated from the aristocracy in comparing themselves to the lower-minded classes, whom they considered bad. This is where the concept “pathos of distance” came from, which distinguishes between the ordinary and the noble. He traces the concepts of “good”, “bad”, and “evil” back to the dynamic surrounding the aristocratic class and the lower priestly class. “Good” developed from the aristocracy, and in turn “Bad” from the standpoint of the aristocracy was anything considered vulgar or ordinary. The priestly class, due to their weaker composition, became resentful and began to denominate qualities of the strong with “evil” and unfavorable terminology, while at the same time applying to the mainstream population and their circumstances the terminology of “good.” This aspect of a trans-valuation of values, along with the resentment gave way to the revolt of slaves and the eventual subjugation of strong. This implies that the notions of good and evil are rooted in the cultivation of resentment and jealousy. Nietzsche expounds again on the ideas of slave and master morality. Slave morality because of it’s jealousy of the strong and its inability to attain what the strong has resorts to self-deception by aligning the qualities of the strong to “evil” and words that imply “evil.” While the prevailing qualities and circumstances of the weak becomes aligned to “good” and words that imply “good.” In Nietzsche’s observation, the underlying resentment that defines such a dynamic is what drove the attempt to overpower and overthrow the aristocratic class. He points to the Roman occupation of Jerusalem, the Jewish revolts and the eventual domination of Christianity in Rome as an example.

In the second essay, “Guilt”, “Bad Conscience”, Nietzsche explores the dynamic of punishment in debtor/creditor relationships. He also mentions our faculty of repression which keeps us from delving too much into the past. To counter this repression, we developed memory, allowing us to make promises which allowed us to exert some control over the future. Nietzsche traces the etymology of concepts such as guilt and punishment, which were not based on any idea of moral transgression. Guilt meant that a debt was owed and punishment was way of acquiring repayment. The contemporary connotations assigned to “guilt” was predicated on the rise of slave

morality. Nietzsche assigns bad conscience to our tendency to see ourselves as sinners and posits that its origins came about as society was getting away from its early war-like, cruel, and primitive composition. There thus arose a necessity to suppress man's animal instincts. Nietzsche forsees the rise of someone who will redeem man from this suppression: the Antichrist and Anti-nihilist – Zarathustra the godless.

In the last essay, "What is the Meaning of Ascetic Ideals?", Nietzsche contends that if man is without a goal, then he will rather strive to attain nothingness than not apply any will at all. This he considers, the basis of ascetics or self-denial. The ascetic ideal has different meanings for different groups, but for Nietzsche the greatest danger to life is imposed by the ascetic priest who belongs to the Church. He administers to the herd a small of dose of the will to power which only cultivates their resentment and self-deception. Nietzsche considers ascetics as the product of a deteriorating soul.

In "The case of Wagner", Nietzsche announces his disassociation from composer Richard Wagner, who has partook heavily into the growing antisemitism movement of Germany at that time. Wagner wrote a number of essays over the years criticizing Jewish cultural insularity in Germany, feeling that Jews should assimilate more into German culture. In terms of music, Nietzsche laments the loss of the "yea-saying" and "Dionysian" spirit in the music of his day. He conveys his disappointment with the German composer Richard Wagner, whom he spent most of his youth adoring. However, Nietzsche blames Germany instead of Wagner for the demise of music. Nietzsche attacks Richard Wagner's opera "Parsifal" for its submission to Christian moral values. In "Parsifal", there is the hero, Parsifal, a "redeemer of the world" who triumphs through renunciation, and not through the self-overcoming that was typical of Wagner's works. Nietzsche writes:

> Is it necessary in his case to say (as I have heard people say) that "Parsifal" is "the product of the mad hatred of knowledge, intellect, and sensuality?" a curse upon the senses and the mind in one breath and in one fit of hatred? an act of apostasy and a return to Christianly sick and obscurantist ideals? And finally even a denial of self, a deletion of self, on the part of an artist who theretofore had worked with all the power of his will in favour of the opposite cause, the spiritualisation and sensualisation of his art? And not only of his art, but also of his life? Let us remember how enthusiastically Wagner at one time walked in the footsteps of the philosopher Feuerbach.

Feuerbach's words "healthy sensuality" struck Wagner in the thirties and forties very much as they struck many other Germans—they called themselves the young Germans—that is to say, as words of salvation. Did he ultimately change his mind on this point? It would seem that he had at least had the desire of changing his doctrine towards the end.... Had the hatred of life become dominant in him as in Flaubert? For "Parsifal" is a work of rancour, of revenge, of the most secret concoction of poisons with which to make an end of the first conditions of life, it is a bad work. The preaching of chastity remains an incitement to unnaturalness: I despise anybody who does not regard "Parsifal" as an outrage upon morality.—"

Nietzsche also speaks of the Germans continue their futile attempts to blend contradictions within themselves, their own innate German instincts with that of Christian morality. He points to nationalism as the force that has precipitated the downfall of a united and powerful Europe.

In "Twilight of the Idols," Nietzsche declares war on the prevailing ideas of his time, symbolically taking a "hammer" to old ideas of the past. He foresees a future in which people are free from their belief in gods. In this work, Nietzsche sets himself against the accepted philosophical consensus that life is ultimately worthless and full of suffering. He calls this consensus "The agreement of the wise." In Nietzsche's view, the philosophers of the past were not wrong, but simply decadent. He asserts that a consensus of the wise is not indicative of it being infallible. It only implies that the philosophers of that era are simply looking at life in the same manner. Judgments of life can never be derived on the basis of it being true. Such judgments are only symptoms since they teach us nothing about the workings of life itself. He explains that a man cannot draw a definitive judgment on life because he is a component within the framework of it. Nietzsche explains that for a wise person to see a problem in the value of life, he then must also see a problem in his own wisdom. He also argues that Socrates's obsession with wisdom was nothing more than a result of his own wasted physical frame. Nietzsche point to this obsession with reason and wisdom has the impetus for the decay of human society. He sees morality up to that point as nothing more than the human endeavor to war against passion. In Nietzsche's formulation, a more solid approach is not to avoid the circumstance or object which arouses passion, but to enmesh oneself within the circumstance and then decide from there the course of action. Basically, one should live with their desires and

seek to overcome them. Nietzsche doesn't agree that morality can be measured by avoidance. One has to be exposed to life in order to measure accurately one's degree of piety or morality within it. Nietzsche also considers the intellect to be a tool of the weak. He writes: "....the weak have more intellect. In order to acquire intellect, one must be in need of it. One loses it when one no longer needs it. He who possesses strength flings intellect to the deuce. As you perceive, intellect to me means caution, patience, craft, dissimulation, great self-control, and everything related to mimicry"

For Nietzsche, society embraces religion because society has become weak. Religion doesn't make the society weak. Nietzsche posits that societies grow weaker over time and their strength is tied to their growing numbers.

In "The Antichrist", Nietzsche continues to argue against the religious systems he believes is obstructing the advancement of knowledge and culture. He maintains that Christian morality and its designation of basic human drives as "evil" is life-negating. He calls Christianity a religion of pity that operates contrary to the natural emotions that elevate people's vitality. He also believes that Christianity protects those whom nature has chosen for failure. Since the Christian God is upheld as the god of the weak, oppressed and poor, all forms of misery are thus assigned to being virtues. It undermines any incentive to advance oneself when it denies the importance of the existing world in favor of an illusory world believed to come in the future. Nietzsche considers both Christianity and Buddhism decadent. However, he distinguishes Buddhism from Christianity, in that Buddhism seeks to protect one from suffering. For this reason, Buddhists are more apt to gain peace while on this earth. Nietzsche also laments at how Christianity infiltrated the study of philosophy within Germany. Nietzsche also makes Paul the villain of Christianity, arguing that it was him who distorted the teaching of Jesus Christ. Nietzsche writes:

"Christianity promises everything, but fulfils nothing.—Hard upon the heels of the 'glad tidings' came the worst imaginable: those of Paul. In Paul is incarnated the very opposite of the "bearer of glad tidings"; he represents the genius for hatred, the vision of hatred, the relentless logic of hatred. What, indeed, has not this dysangelist sacrificed to hatred! Above all, the Saviour: he nailed him to his own cross. The life, the example, the teaching, the death of Christ, the meaning and the law of the whole gospels—nothing was left of all this

after that counterfeiter in hatred had reduced it to his uses. Surely not reality; surely not historical truth!... Once more the priestly instinct of the Jew perpetrated the same old master crime against history—he simply struck out the yesterday and the day before yesterday of Christianity, and invented his own history of Christian beginnings. Going further, he treated the history of Israel to another falsification, so that it became a mere prologue to his achievement: all the prophets, it now appeared, had referred to his 'Saviour.'... Later on the church even falsified the history of man in order to make it a prologue to Christianity.... The figure of the Saviour, his teaching, his way of life, his death, the meaning of his death, even the consequences of his death—nothing remained untouched, nothing remained in even remote contact with reality. Paul simply shifted the centre of gravity of that whole life to a place behind this existence—in the lie of the 'risen' Jesus. At bottom, he had no use for the life of the Saviour—what he needed was the death on the cross, and something more. To see anything honest in such a man as Paul, whose home was at the centre of the Stoical enlightenment, when he converts an hallucination into a proof of the resurrection of the Saviour, or even to believe his tale that he suffered from this hallucination himself—this would be a genuine niaiserie in a psychologist. Paul willed the end; therefore he also willed the means.... What he himself didn't believe was swallowed readily enough by the idiots among whom he spread his teaching.—What he wanted was power; in Paul the priest once more reached out for power—he had use only for such concepts, teachings and symbols as served the purpose of tyrannizing over the masses and organizing mobs. What was the only part of Christianity that Mohammed borrowed later on? Paul's invention, his device for establishing priestly tyranny and organizing the mob: the belief in the immortality of the soul—that is to say, the doctrine of 'judgment'...."

In "Ecce Homo", Nietzsche provides a biographical account. He analyses his past philosophical works, explaining his background and mindset during the time they were written. Ecce Homo means "behold the man", and is a reference to words spoken by Pontius Pilate about Jesus; Here, Nietzsche compares himself to Christ. Nietzsche expounds on the self-deception aspect of present morality and how it is simply an escape from honesty. He blames his lifetime of physical suffering on his investigation into the roots of self-deception. In "Ecce Homo" Nietzsche praises himself for not falling privy to the self-deception of the masses and those ideas which cause them to justify their self-pity. A number of sections in the book contain self-

adulating titles: such as “Why I am so clever” and “Why I am so wise”. Nietzsche describes the time in which he wrote “Thus Spake Zarathustra” as the most significant moment of his existence. He describes his flood of inspiration (that at times brought him to tears) and the subsequent exhaustion upon completing the work. He even compares himself to the biblical creation narrative in which God rested on the seventh day. Nietzsche exalts Zarathustra as the greatest and most unique figure in literary history. Nietzsche considers Zarathustra his crowning achievement. Nietzsche also gives practical advice for finding inspiration. He describes his daily routine, starting his day with a strong cup of tea, followed by drinking only water for the rest of the day. He advises against drinking coffee because he believes that it fosters "gloom." He also warns that alcohol is harmful for the mind and spirit. He takes walks by the river and advises that people not remain sedentary for long periods. He also believes that weather has an impact on genius and that dry air is what is needed for cultivating creativity.

Nietzsche mentions his life path as the destruction of prevailing ideas. He is proud of his ability to expose the self-deception within Christianity and the philosophy of Socrates. He proclaims himself to be an "immoralist" who philosophizes symbolically "with a hammer" to be used against decadent beliefs. He predicts that he would experience fame and recognition after he is gone, considering himself a rare type of individual. He discusses his relationship with Richard Wagner, and his appreciation for his music, distinguishing Wagner as a worthy adversary.

In “Nietzsche contra Wagner”, Nietzsche attacks Wagner’s anti-semetic views, growing German nationalism, and his appropriation to Christianity with his opera Parsifal.

Chapter 7

One glaring consistency in Nietzsche's philosophy is his antipathy for any prevailing ideological aspect embedded into the cultural framework of society. Only fringe movements can lay claim to Nietzsche's philosophy. However, once that fringe movement becomes mainstream, it falls out of the Nietzsche paradigm. It would be impossible to build any sustaining civilization on his central ideas. Nietzsche's philosophy is as such that it could only be used to jump start a movement or obstruct the momentum of an existing movement. Nietzsche shows us this in his own life, since it is then that the aspect of progressivism and constant change(a strong component of Nietzsche's philosophy) managed to establish itself as a mainstream paradigm. Yet, Nietzsche himself as a proponent of change felt compelled to challenge mainstream progressivism with ideas that maintain that growing away from barbarism and advancing higher in science, knowledge, and reason is not progressive at all, but a decline of human society.

Progressivism's obstruction of an existing movement is beneficial if that existing movement is unaware of its own downfall. I consider Nietzsche the pinnacle of "progressivism" since his progressivism challenged a prevailing paradigm of progressivism. Leftism essentially devours itself when Leftism becomes mainstream.

The misconception about many forms of progressivism is that it is simply there to obstruct the conservative status quo simply for the sake of being contrary. This is the case if the status quo has served the society well. Obstructing the social construct in that regard implies that alleviating restlessness is the only motive. However, when emotions become aroused, the ensuing nationalism of the society can cloud that society's judgement. This is where the Nietzsche paradigm is crucial and imperative. It's very important to keep in mind that Nietzsche's archetype is not affixed to any decree or proclamation of anything. It operates only relative to the mainstream reality.

The only way conservatism—during an ongoing peace—could keep this force of change at bay would be in finding a way to keep the leftist progressive from perceiving accurately the society he is in. A good example would be having the media portray a violent barbaric society as the prevailing aspect of that society. The leftist progressive Nietzsche archetype would then perceive the mainstream as such and would predictably go contrary to that and uphold peace without

knowing that peace was actually the mainstream. In this way, the leftist progressive Nietzsche archetype upholds the status quo without realizing it.

We see what happened to Martin Luther during the Protestant Reformation. He as a leftist progressive Nietzsche archetype initiated a movement contrary to the mainstream Catholic ideology. Once that movement was in full throttle, he began to have regrets about it. The conservative elements began to adopt and maintain what he ushered into existence. For this reason, Martin Luther could not recant even if he wanted to, and had no escape route from the new mainstream protestant movement. "The History of the Protestant Reformation: In a Series of Essays, Volumes 1-2" By Martin John Spalding quotes Luther in describing the sad state of affairs in Germany: "'Everything is reversed,' he(Martin Luther) laments, 'the world grows everyday the worse for this teaching; and the misery of it is, that men are nowadays more covetous, more licentious, and more wicked than of old under the Papacy.' 'Our Evangelicals,' he avows, 'are now sevenfold more wicked than they were before. In proportion as we hear the Gospel, we steal, lie, cheat, gorge, swill, and commit every crime. If one devil has been driven out of us, seven worse ones has taken their place, to judge from the conduct of princes, lords, nobles, burgesses, and peasants, their utterly shameless acts, and their disregard of God and his menaces.'" Luther also goes on to say this: "'Under the Papacy[Catholic Church], men were charitable and gave freely; but now, under the gospel all almsgiving is at an end, everyone fleeces his neighbor, and each seeks to have all for himself. And the longer the gospel is preached, the deeper do men sink in avarice, pride, and ostentation.'" This outlook is comparable to Nietzsche's "Parable of the Madman", which can itself be surmised as foresight on the part of Nietzsche where he envisions the likelihood of a guilty plea by those who cultivated the death of religion with their ideas:

"The madman jumped into their midst and pierced them with his eyes. "Whither is God?" he cried; "I will tell you. We have killed him -- you and I. All of us are his murderers. But how did we do this? How could we drink up the sea? Who gave us the sponge to wipe away the entire horizon? What were we doing when we unchained this earth from its sun? Whither is it moving now? Whither are we moving? Away from all suns? Are we not plunging continually? Backward, sideward, forward, in all directions? Is there still any up or down? Are we not straying, as through an infinite nothing? Do we not feel the breath of empty space? Has it not become colder? Is not night

continually closing in on us? Do we not need to light lanterns in the morning? Do we hear nothing as yet of the noise of the gravediggers who are burying God? Do we smell nothing as yet of the divine decomposition? Gods, too, decompose. God is dead. God remains dead. And we have killed him."

The dynamic of Martin Luther and Nietzsche explains the relationship of the same archetype operating in different generations, in which the archetype begins a movement that later becomes adopted and maintained by the conservative element, before being challenged again by the same archetype who initially started the movement. That archetype is eternal, and does not have memory of its previous existence, but is nonetheless inclined to the same anti-establishment outlook generation after generation. This is a strong case for Nietzsche's belief in an eternal recurrence. From this point of view of this archetype as an eternal entity, we can see that the makeup of the establishment means absolutely nothing to the archetype since he is eternally programmed to antagonize the prevailing standard. The components of that standard don't matter to the archetype even if he presents himself as contrary to those components during a particular lifetime. Meaning, that as an eternal archetype influenced by the mechanism that draws our energy away from the duties of the compartment in which it falls, Christianity meant nothing to Nietzsche, nor did atheism, nor morality, nor any of his arguments or philosophies. All of that was only the byproduct of his innate eternal cosmic programming to antagonize the established order and the temporal lobe of his brain. Everyone is programmed in their own way to antagonize certain aspects of existence depending upon where that mechanism that draws away a person's energy falls. There are also multiple types of mechanisms of energy modulation falling upon various aspects of life in a person's existence. In the future, humans will look at the eternal aspect of the archetype and not so much on the specifics of the case that archetype is making in the present tense. From this perspective, the Nietzsche archetype has to blame itself for ushering in during an earlier generation what is being maintained by the conservative element of his present generation. It also has to prevent his own archetype from destroying in a future generation(if it is being conserved), what he introduces in a present generation.

Many thinkers have a hard time comprehending first cause of something because the question always becomes "what caused the

first cause", which ultimately leads backs to infinite regress. The aspect of an all powerful eternal singular God is easily comprehensible if we simply acknowledge that the initial state is always "something" and that "nothing" can only derive from that. Since in conceiving of an initial state, we are ultimately conceiving of "something." It is impossible to conceive an initial state as "nothing", since being in a "state" is in fact "something." From this point of view, we can assign "cause and effect" as the makeup of that "initial state." God becomes "initial state." "Cause and effect" and "eternity" becomes the result of "initial state." Because our minds are prohibited from conceiving "nothing", the universe becomes the result of "initial state". Everything therefore becomes a result of God. God's eternity is the result of Himself. Because we can only imagine the initial state as something, the fact of that something(God) becomes the reason for everything. God does not cause, but things are caused by His nature of being something. From our vantage point, God is the cause. From His vantage point, everything is the result of Him.

Chapter 8

Nietzsche gave his views on women in Section VII of "Human, All Too Human." He expresses a high respect for women. He states: "the perfect woman is a higher type of human than the perfect man, and also something much more rare," Yet in other works, he expresses views that are more cynical. In "Beyond Good and Evil," he writes: "What inspires respect for woman, and often enough even fear, is her nature, which is more "natural" than man's, the genuine, cunning suppleness of a beast of prey, the tiger's claw under the glove, the naiveté of her egoism, her uneducability and inner wildness, the incomprehensibility, scope, and movement of her desires and virtues." He also states in "Beyond God and Evil": "From the beginning, nothing has been more alien, repugnant, and hostile to woman than truth—her great art is the lie, her highest concern is mere appearance of beauty."

In "Ecce Homo," he writes: "Woman is incalculably more wicked than man, she is also cleverer. Goodness in a woman is already a sign of degeneration. All cases of 'beautiful souls' in women may be traced to a faulty physiological condition" In "Thus Spoke Zarathustra" he writes: "In woman's love there is injustice and blindness to all she doth not love. And even in woman's conscious love, there is still always surprise and lightning and night, along with the light. As yet woman is not capable of friendship: women are still cats, and birds. Or at the best, cows."

The irony of Nietzsche's views on women is that many in his circle of friends who were readers of his works were highly educated feminists. I presume that feminism itself draws upon that same progressive outlook of Nietzsche. He also voted in favor of women being admitted into the PHD program while he was Chair of Philology at University of Basel. In fact, in Nietzsche's earlier works his views were more pro-women. One incident may have been the impetus that took Nietzsche down the road of misogyny. In 1882, Lou Salome, who was the daughter of German-born Russian general, came to Europe seeking education. She was taken to Rome by her mother. It was there that she met the author Paul Ree, who fell in love with her and proposed. However, she insisted that they remain acquaintances and develop an academic commune with another person. Ree agreed and invited his friend Nietzsche to join them. Nietzsche is said to have fallen in love with Salome instantly. He asked his friend, Paul Ree, to convey a marriage proposal to her on his behalf. She rejected.

Nietzsche nonetheless remained in their company throughout their tour of Switzerland and Italy as they planned their commune. He later proposed again, but directly to her. She declined. Nevertheless, Nietzsche continued with them until his sister intervened and attempted to get him away from Salome, whom she considered "immoral". The commune plan was abandoned and Nietzsche eventually parted ways with Ree and Salome. Nietzsche then went into a period of anguish, blaming Salome, Ree, and his sister for his failure to establish a relationship with Salome. From this point, Nietzsche's writings on women became more cynical and misogynistic. Nietzsche later wrote a letter to Lou and Ree:

"My dears, Lou and Ree

Do not be upset by the outbreaks of my 'megalomania" or of my 'injured vanity' -- and even if I should happen one day to take my life because of some passion or other, there would not be much to grieve about. What do my fantasies matter to you? (Even my truths mattered nothing to you till now.) Consider me, the two of you, as a semilunatic with a sore head who has been totally bewildered by long solitude. To this, I think, sensible insight into the state of things I have come after taking a huge dose of opium -- in desperation. But instead of losing my reason as a result, I seem at last to have come to reason. Incidentally, I was really ill for several weeks; and if I tell you that I have had twenty days of Orta weather here, I need say no more.Friend Ree, ask Lou to forgive me everything-- she will give me an opportunity to forgive her too. For till now I have not forgiven her. It is harder to forgive one's friends than one's enemies."

Nietzsche's sister provided insight into how Nietzsche’s philosophy on women was largely influenced by the writings set forth in Schopenhauer's essay "On Women." Yet, this fact does not entail that Nietzsche would have viewed things differently had he never come across this particular work of Schopenhauer. One has to presume that Nietzsche’s observations on women are based heavily on Nietzsche’s own unique philosophical conclusions. Otherwise, we are left having to investigate the juxtaposition of him asserting quite adamantly his views on society and morality, while at the same time subjugating his philosophical authority to Schopenhauer’s when it comes to his views on women.

Nietzsche maintained that men and women had minds that were very different. According to Nietzsche, men and women reacted to the various stimuli of human society in vastly different ways. The primary function of man was to war against all that caused pain and suffering, while the primary function of women was to provide more warriors to serve as reinforcements for such a fight. Because of this dynamic, the will to exist for man carries with it a different connotation than that of a woman’s. Man seeks the welfare of his society as it is presented to him. While woman supplies the continued existence of the society through childbirth. Nietzsche considers this distinction to be an efficient program of living. Man essentially provides food and shelter for himself and his family, while women bear and rear children.

Nietzsche compares the natural station of women to slave morality, while comparing the natural station of man to master morality. The slave morality in its desire to keep itself from being subjugated by the master class, while making their own condition as bearable as possible, denounces its desire to rule and elevates such an outlook into a virtue, and then in very subtle ways indoctrinates the more powerful entity into accommodating that virtue, thereby causing the more powerful entity to compromise itself.

This is analogous to the natural station of women in society. Bearing and rearing children takes a toll on a woman’s physical vitality, and since this makes it impossible for her to assert her will and ideas against a man’s, the woman attempts to make a virtue of her plight, describing it in virtue-indicating terminology, using words like modesty, humility, self-sacrifice and fidelity to describe their designation. Combining this with appeals to the masculine sexual instinct, they are able to garner a certain degree of power over the

more powerful man. It is this cunning that allows her to overcome the physically degenerative aspects of her biological program. As a result, she develops a great deal of mental efficiency for imminent problems.

Schopenhauer asserted that man should flee this powerful but subtle influence of a woman. Nietzsche states that it is the most sensual man —one who cannot control his reaction to a woman's sexuality—that should run. Nietzsche advised that the strong guarded man should have no fear at all. Nietzsche believes that this natural opposition and subtle combat which takes place between a man and a woman stimulates both the function and the progress of both. His major concern was not the physical and sexual maneuvering/manipulation involved in male-female dynamic, but the emotional aspects of the male-female interaction. Nietzsche sees the aspect of "love" and "attachment" as dangerous. Even though he observes love as grounded upon physical desire, he also points out that the human imagination has given "love" much more than just being a component of satisfying one's physical desire. As a result of this, man sees his mate as more than just a means to fulfill his sexual impulse. He starts to see her as a companion, friend, and confidant. This confidence is essentially a parcel of faith, which is something that operates in opposition to reason. Under the influence of love, man begins to endow his mate with qualities they do not posses. Therefore, Nietzsche believes that marriage should be embarked upon by couples who have a realistic assessment of one another. If marriage was to be an institution that serves as the foundation for civilization, then it could not be founded upon something as transitory as love. It has to be founded up things like the reproduction impulse, racial continuity, property, or the impulse to rule. Nietzsche also proposed the idea that couples be allowed to split immediately upon being unable to live in harmony. For Nietzsche, marriage was ultimately designed for the breeding of supermen. In "Thus Spoke Zarathustra", Nietzsche writes,

"I have a question for thee alone, my brother: like a sounding-lead, cast I this question into thy soul, that I may know its depth.

Thou art young, and desirest child and marriage. But I ask thee: Art thou a man ENTITLED to desire a child?

Art thou the victorious one, the self-conqueror, the ruler of thy passions, the master of thy virtues? Thus do I ask thee.

Or doth the animal speak in thy wish, and necessity? Or isolation? Or discord in thee?

I would have thy victory and freedom long for a child. Living monuments shalt thou build to thy victory and emancipation.

Beyond thyself shalt thou build. But first of all must thou be built thyself, rectangular in body and soul.

Not only onward shalt thou propagate thyself, but upward! For that purpose may the garden of marriage help thee!

A higher body shalt thou create, a first movement, a spontaneously rolling wheel—a creating one shalt thou create.

Marriage: so call I the will of the twain to create the one that is more than those who created it. The reverence for one another, as those exercising such a will, call I marriage.

Let this be the significance and the truth of thy marriage. But that which the many-too-many call marriage, those superfluous ones—ah, what shall I call it?

Ah, the poverty of soul in the twain! Ah, the filth of soul in the twain! Ah, the pitiable self-complacency in the twain!

Marriage they call it all; and they say their marriages are made in heaven.

Well, I do not like it, that heaven of the superfluous! No, I do not like them, those animals tangled in the heavenly toils!

Far from me also be the God who limpeth thither to bless what he hath not matched!

Laugh not at such marriages! What child hath not had reason to weep over its parents?

Worthy did this man seem, and ripe for the meaning of the earth: but when I saw his wife, the earth seemed to me a home for madcaps.

Yea, I would that the earth shook with convulsions when a saint and a goose mate with one another.

This one went forth in quest of truth as a hero, and at last got for himself a small decked-up lie: his marriage he calleth it.

That one was reserved in intercourse and chose choicely. But one time he spoilt his company for all time: his marriage he calleth it.

Another sought a handmaid with the virtues of an angel. But all at once he became the handmaid of a woman, and now would he need also to become an angel.

Careful, have I found all buyers, and all of them have astute eyes. But even the astutest of them buyeth his wife in a sack.

Many short follies—that is called love by you. And your marriage putteth an end to many short follies, with one long stupidity.

Your love to woman, and woman's love to man—ah, would that it were sympathy for suffering and veiled deities! But generally two animals alight on one another.

But even your best love is only an enraptured simile and a painful ardour. It is a torch to light you to loftier paths.

Beyond yourselves shall ye love some day! Then LEARN first of all to love. And on that account ye had to drink the bitter cup of your love.

Bitterness is in the cup even of the best love: thus doth it cause longing for the Superman; thus doth it cause thirst in thee, the creating one!

Thirst in the creating one, arrow and longing for the Superman: tell me, my brother, is this thy will to marriage?

Holy call I such a will, and such a marriage.—

Thus spake Zarathustra."

IV

Notwithstanding, Nietzsche is not considered a misogynist by many scholars. His philosophy affirms the necessity of women's role in maintaining the society through marriage and childbirth. Nietzsche's suspicion regarding women was due in large part to how sexuality plays a role in inciting the imagination and the vagaries of "love." It was not the calculated agenda of women in terms of how she approaches mateship or the tactics she uses—cognizant of them or not. It was only how those tactics could breakdown the basic function of man if he found himself taken hostage by love, faith, and confidence at the expense of his reasoning faculties. When "love" is removed from the equation, Nietzsche saw that woman's outlook was the natural complement of man's outlook; man, in order to retain those faculties which made him a master, needed persistent and resourceful opposition to stimulate the cultivation of those qualities.

Nietzsche's philosophy on feminism aligns closely with how he views mass movements—negatively. However he applies a woman's often shrewd nature in relationships to how they would approach society, if they be given the opportunity to assume the traditional masculine duties. Because of this outlook, he believes that women operating at the masculine level will only contaminate the masculine ideals of justice, honor and truth with her ideals of dissimulation, equivocation and intrigue. Nietzsche believed that these masculine ideals were inherent in some form or fashion in all men, even the worst of them. But absent in women altogether. Because of this, any effort by women to assume the roles of man in society, according to Nietzsche, should be looked upon with suspicion.

Nietzsche appears to be for the institution of marriage and maternity, but against the notion of "love." This aligns with my thesis that Nietzsche is fundamentally set against the temporal lobe of the brain.

While Nietzsche himself does not appear to support feminism, his archetype can be argued to have a supportive effect on introducing feminist notions, should that archetype display itself in the form of a woman. In other words, if a woman was to assume the Nietzsche archetype, it is likely that her views would be feministic. Nietzsche's antagonism to the herd is rooted in herd slave mentality. Nietzsche himself tied this mentality to a woman's natural station in life. It is clear that much of Nietzsche's antagonism to this herd slave mentality is based on his own kinship or connection to the herd. It is

the resulting contempt that arises from this constraint that influences his philosophy on the matter. When Nietzsche speaks of this slave mentality of the female demographic, however, he is speaking of a demographic outside of his own. So, his philosophy may not insist that a woman rise above her natural station and self-overcome because their constraint is not a burden on him. In some ways, he is supporting the traditional element for her prevailing circumstance as part of the female class. Analogously, it is typical of the left to support traditional and constraining elements of demographics outside of their own, while at the same time attacking the traditional elements within their own demographic. This is what Nietzsche is doing here. If Nietzsche was a woman, he would rail against the natural station and herd mentality of women and the slave morality thereof, just as he had done as a man in speaking against the herd mentality of men.

Nietzsche stance against feminism has to be tied to his innate anti-assimilation outlook, preferring to deal with distinctions rather than familiarities. Nietzsche, like the left, believes if not insists that people follow their own path.

Chapter 9

Nietzsche's idea on how slave morality is obstructive to the advancement of human society can be confirmed by a number of examples. In slave morality, the mainstream segment of a culture is essentially elevating the aspects of their present circumstances in order to feel better about them. All the things which constitute living in that circumstance are identified with terms that would indicate "virtue." While those aspects that are unattainable by that culture are defined using terminology what would indicate "evil" or "vice." One example is the Hip Hop culture in the United States, which can trace its roots to exactly what Nietzsche describes as slave morality. African Americans, finding difficulty in adjusting to the education and living standards of western society, began elevating their present circumstances through music. Whereas in Judaeo-Christain slave morality, when words are assigned to aspects of their default circumstances in a way that would imply them to be virtues, in Hip Hop those aspects of default circumstances considered bad are not changed with words that imply virtue, but are held up as badges of honor. Murder, theft, obnoxiousness, ignorance, individuality, selfishness, unaccountably and bad in general all become badges of honor that are deemed to reinforce "black" and the validity of present circumstances. This, in itself, overtime challenges qualities and attempts that would go against that "system of value", which thus causes that "system of values" to limit the culture's progress. This slave morality spreads continuously and eventually covers the entire strata of what makes up the society. This self-limitation is what Nietzsche would see as problematic. Nietzsche lived during a time when being European meant being Christian. Nietzsche felt being German was much more than being Christian—that Christianity should not be synonymous with German culture. Many blacks in the US face this same dilemma—that Hip-hop should not define black culture.

This process, however, is always at work. Every human will be born into some measure of cultural constraint. Sometimes this can cause progressives of the Nietzsche archetype to uphold the cultures outside of their own sphere or consider the grass greener on the other side. For example, Nietzsche sees the ancient Greek culture through rose-colored lenses. It doesn't cross his mind that there could have been someone of a similar archetype and mental constitution who felt constrained by the Greek culture of that time, much like he did by the German culture of his time. Nietzsche, like most

progressives, don't recognize their unfamiliarity bias, which inclines them to view things which are unfamiliar in a much higher regard. This is in contrast to nationalism or conservatism's familiarity bias—where things which are understood and known are held in higher regard. Nietzsche's contempt for familiarity guided his philosophical ideas. That contempt extended to everything familiar in his life—people, places, things, etc. In "Human, All Too Human" Nietzsche mentions the toll of familiarity: "Too close. If we live in too close proximity to a person, it is as if we kept touching a good etching with our bare fingers; one day we have poor, dirty paper in our hands and nothing more. A human being's soul is likewise worn down by continual touching; at least it finally appears that way to us–we never see its original design and beauty again. One always loses by all-too-intimate association with women and friends; and sometimes one loses the pearl of his life in the process."

This unfamiliarity bias plays itself out in Nietzsche's life even upon his descent into madness. Even though there had been earlier signs of mental illness, the beginning of his descent into madness is dated to 3 January 1889, when after seeing a cabman beating his horse, Nietzsche crying threw his arms around the horse's neck to protect the horse from the blows. This was followed by days of singing, and talking to himself. After receiving treatments, he was placed in the care of his mother. When she died in 1897, he was taken to Weimar, and placed under the care of his sister Elisabeth. He died 3 years later.

This final act of protecting the horse from abuse completed the circle for Nietzsche and cemented him as the father of progressivism, and animal rights activism. A major aspect of progressivism is being outside of oneself and animal rights falls into that framework. Nietzsche's love becomes expressed outside of the bounds of familiarity.

I mentioned earlier that most fringe groups are following the Nietzsche archetype model, and that if they become mainstream, they then fall outside the bounds of that Nietzsche paradigm. Another aspect that has to be taken into account when claiming Nietzsche is how he is claimed. Nietzsche as he existed as a human in the late 19th century cannot be claimed on the basis of his German ethnicity since Nietzsche later in his life didn't identify as German. He identified as Polish. Yet, this does not mean he should be identified as Polish. This only means that respect should be given to his desire not to be

constrained or embedded into anything. Nationalism forces us to shut off our intellect and give into our optimism and self-glorification. Nietzsche's philosophy was not about giving into our optimism and self-glorification, but giving into life. Nietzsche wrote in his unpublished fragments: "We are in the midst of the dangerous carnival of nationality-madness, where all finer reason has slunk to the side and the vanity of the scruffiest nook-peoples cries out for the rights of special existence and self-glorification—how [can] one today begrudge the Poles, the noblest variety of the Slavic world, entertaining hopes and-- they tell me that Germany has the great word to say in this regard." (2[3] Autumn 1885 – Autumn 1886). This is another example of Nietzsche's anti-nationalism. The anti-Polish Pan Germanism, which Nietzsche was decidedly against, began in the early 1800s and culminated with the rise of the Nazis after WWI. This alone confirms Nietzsche's ideological and philosophical disassociation from the Nazi movement of post WWI Germany since it was simply a continuation of the nationalistic German sentiments of Nietzsche's era.

Nietzsche was appropriated by the Nazi movement strictly on the fact that he was a great philosopher and German, even thought he clearly didn't view himself as German and was heavily pro-Polish.

Nietzsche lived during the time of German expansionism and forced assimilation of non-German peoples. I posited that Nietzsche's racial views are separatist, but anti-assimilation, meaning that he holds no antipathy towards peoples, cultures, and languages outside of the cultural and religious paradigm that he lives under.

Prussia expanded significantly during the 18th and 19th centuries. It became a major factor in European affairs under the reign of Frederick the Great (1740–1786). At the Congress of Vienna (1814–15), which laid out the plans for designating land to Germany following Napoleon's defeat, Prussia amassed new territories. The country then quickly gained economic and political influence, and began the process of the reunification of Germany into one empire. The North German Confederation was established 1867, followed by the German Empire in 1871. On January 18, 1871, Friedrich Wilhelm I of Hohenzollern was crowned emperor of the German empire. The goal was a long-term peace through forced assimilation and unification in German territories.

Nietzsche writes in 1885-1886 unpublished fragments of his preference for the state of German affairs prior to 1815: "The exclusive interest that is lavished today in Germany on questions of power, trade, and commerce and – last but not least – on "living well," the rise of parliamentary nonsense, of newspaper reading and of the literati-like chiming in of everyone about everything, the admiration for a statesman who knows and cares just as much about philosophy as a peasant or fraternity student and thinks he is making bold ruthless politics of the moment "more acceptable" to German taste (or conscience--) through an antiquated glossing over with royalism and Christianity--: all of this has its origin in the uncanny and multiply alluring year 1815. At that time suddenly night descended on the German spirit that up till then had experienced a long cheerful day: the "fatherland," the border, the soil, the ancestor – all kinds of narrow -mindedness suddenly began to assert their rights."

In this passage, Nietzsche is speaking of the Congress of Vienna and its awakening of pan-Germanism. Prior to 1815, Germany was the dominant block of the Holy Roman empire from 962 – 1806. Over time Germany began to play a less significant role in European affairs, which would become dominated by England, France, and Spain. In the Late Middle Ages, the political power in Germany was concentrated into the hands of small regional governments controlled by the aristocracy, bishops, or municipal oligarchs. After the Reformation in the 1500s, the Holy Roman Empire split into two: Northern and Eastern states were protestant. Southern and Western states were Catholic. These sides clashed during the Thirty Years War in the 1600s, which wiped out a large percentage of the population. The Peace of Westphalia, which ended the Thirty Years War, provided a great deal of autonomy to nation states in the Holy Roman Empire such as Austria, Prussia, Bavaria or Saxony. Each was capable of directing its own foreign policies or land acquisition outside of the Empire. The large number of small political entities which dominated throughout that time enjoyed the full rights of sovereignty. Even the emperors during this time would prolong this disunity of the German states so that they can prioritize dynastic issues over national issues. German arts and literature flourished during that time of parliamentary sovereignty. The thinkers of Germany during that time emphasized introspection and spirituality. Culture was a way to escape the world of absolutism. Intellectual energies were designated for freeing the individual through self-purification and self-perfection.

German idealism at that time was based on philosophy that could establish a foundation for ethics and aesthetics beyond the aspect of empirical knowledge. Applying the ideas of Immanuel Kant, such a philosophy attempted to prove that there was truth and beauty beyond the categories of scientific investigation. The pursuit of spirit and the mind distinguished the Germans from the British empiricists and the French rationalists. Thinkers of that era hoped to dissolve the barriers created by nationality, class, and religion with a unifying principle. Nietzsche, just as Johann Wolfgang von Goethe, believed that the fragmentation of the nation during that time is what gave rise to the cultural expression of Germany's true historic character. There was a synthesis between the pessimism arising from the dis-unified character of Germany and the escapist introspective quality of the artist. Nietzsche writes in his unpublished fragments: "The last two centuries. – It was not until the 17th and 18th centuries that Germany brought its most authentic art, music, to the peak: one may forgive an occasionally melancholy observer if he is capable of recognizing German music of the nineteenth century as only a gleaming manifold and scholarly form of decline. Likewise in the plastic arts it has shown in the same oft-maligned century a wasteful joy and strength: German baroque style in churches and palaces belongs as the closest relative to our music – and in the sphere of the visual it builds the same genre of bewitchments and seductions that our music is for a different sense. Between Leibniz and Schopenhauer Germany thought through its entire circle of original thoughts, therefore likewise within those centuries: – and even this philosophy, with its powdered wig and conceptual cobweb, its suppleness, its melancholy, its mysterious infinity and mysticism belongs to our music ad is a kind of baroque in the sphere of philosophy."

During the second half of the 18th century, Germans began to consider their country "the land of thinkers and poets."

Nietzsche here is once again glamorizing an era of which he was not a part of nor familiar with. He also applies this glamorization to the ancient Greek era. Because the Nazis are a continuation of what Nietzsche lived through – the unification of Germany, nationalism, and antagonism of the Polish, Nietzsche can in no way be claimed by their cause. Nietzsche during his life is a proponent of multiculturalism—each culture expressing autonomously its own quality.

It was during WWI that a revolution broke out in Germany. In October of 1918, the sailors of the German naval forces refusing to attack the British Naval fleet broke ranks at the German naval port at Wilhelmshaven, and started a revolt. This was followed by civil unrest in Germany. The communists and the social democrats were locked in a power struggle before the German Supreme Command sided with the Social Democratic Party(SPD). This allowed the army to quell any more uprisings. The German Empire that was formed in 1871 and heavily criticized by Nietzsche had come to an end when the newly established Wiemar Republic with the SPD as the largest party forced Kaiser Wilheim II to abdicate the throne. This was arranged so that a social revolution would not ensue. This was followed by an Armistice agreement with the Allied powers and later the Treaty of Versailles, which brought an end to World War I. The terms of the Treaty of Versailles led to hyperinflation, political extremism, and paramilitary aggression in Germany. The Nazis, a small political party led by Adolf Hitler, wanted to enact revenge against those who signed the Treat of Versailles, accusing them of being traitors. Hitler believed that Germany could have won the war. The Nazi Party, which began as a small discussion group in a beer hull, slowly gained popularity. They led a putsch against the German government in 1921, which ultimately failed. Hitler was arrested and tried for treason. He was convicted and sentenced to 5 years in Lansberg prison. However, his sentence was shortened to 9 months as a result of judicial favoritism. Hitler used the trial as a political platform for expressing his ideas and this ultimately impressed the judge. During this time in Wiemar, Germany, small extremist political parties only had a small percentage of seats in the Reichstag. However, when the Great Depression hit Germany in 1929, people began looking to the extremes. The rabble-quality and antisemitism of the Nazis garnered support. Their number of seats occupied in the Reichstag increased. After several failed election bids, Hitler was appointed Chancellor in 1933. When a fire broke out at the Reichstag, he blamed the communists and signed the Enabling Act, giving him dictatorial powers. He eliminated all of his political opposition, either jailing or executing them. He passed laws that limited the rights of Jewish groups in Germany. Hitler was congratulated by Wilheim II and restored the German Iron Cross symbol of the German Empire. The goal of the Nazis was to regain all the territories lost as a result of the Treaty of Versailles.

In the early 20s, upstart socialists and feminist groups drew inspiration from Nietzsche's works. The slogans that encourage a

discontent with the status quo resonated strongly with leftists groups. "The Will to Power" was adopted by the Nazis as their inspiration. Those who didn't read Nietzsche easily adopted the literal interpretation. Hitler credited Nietzsche with fertilizing the Nazi movement, yet did not mention him in Mein Kampf. Nietzsche's philosophy is considered by many a foundation for Hitler's views. There are some similarities between Hitler's ideology and Nietzsche's philosophy. They both agree that the Jew is responsible for spreading slave morality and causing to the strong to be ashamed of their qualities. They both consider this a form of blood poisoning. Hitler states: "With their blood they contaminate the higher races and weaken the culture of the Aryan race" Nietzsche writes in "The Genealogy of Morals": "The 'masters' have been done away with; the morality of the vulgar man has triumphed. This triumph may also be called a blood-poisoning (it has mutually fused the races)...Everything is obviously becoming Judaised, or Christianised, or vulgarized..."

There is no question that Nietzsche is certainly against the fusion of races. The difference however is that Nietzsche blames the herd for adopting the slave morality. Nietzsche mentioned that it was not the slave morality that made them weak, but their weakness that made them adopt slave morality. There is still a self-critique on the part of Nietzsche. In Mein Kampf, Hitler blames the Jew entirely. From Nietzsche's perspective, the Aryan individual or aristocracy has to overcome the Aryan herd mentality. There essentially has to exist this friction in the society. From Hitler's perspective, the Aryan herd has to overcome the Jewish herd and other weaker herds. This is evident in the fact that the Nazis practiced a Völkisch equality, which is a concept in Nazi Germany that upholds racial equality of opportunity and legal rights among the peoples of German blood. This concept is incompatible with Nietzsche's philosophy, which does not espouse the notion or reality of equality.

The nationalism of the Nazi regime and its intent to re-institute the German state of affairs as it was during the time that Nietzsche lived makes it altogether irreconcilable his ideas. Nietzsche hated both the state of affairs of the German Empire established in 1871. He also hated the rising nationalism, antisemitism, anti-Polish outlook of that period. Nazi Germany is essentially the culmination of that. Nietzsche writes: "Anti-Semites and other outright lying rabble that need big words, before themselves even more that before the whole world"(34[237] Unpublished Fragments). He also wrote in Ecce Homo: "In truth, a hair-raising company! All philistines and cabbages –

endlessly charming! No deformed monster is missing, not even the anti-Semite. Poor Wagner!"

Nietzsche preferred the fragmented and divided nation states of Germany during the 18th century. Another aspect which places Hitler and Nietzsche at odds is their attitude towards Wagner. While "Parsifal" was an inspiration for Hitler, it was a repulsion for Nietzsche.

It's possible to interpret much of Nietzsche's philosophy as simply his method of curbing the self-adulating enthusiasm of his contemporaries. We can also analogously apply that to his writings against nationalism. He saw the moral arrogance of his contemporaries as no different than the cultural arrogance of Germans. When the Germans began to exhibit and presuppose its own cultural superiority as the reason for their victory in the Franco-Prussian War, Nietzsche wrote a number of critical assessments, stating that Germany doesn't even have a culture. Nietzsche was highly critical of the fact that intellectuals felt inclined—because their accommodation of herd moral consensus—to indulge the smugness that is usually derived from one own positive self-evaluation. In reaction to this arrogance, Nietzsche essentially formulated a philosophy that roots the human drives not from the Christian notion of "goodness" but from the human instinct of its will to power. The effect that Nietzsche seeks by pointing this out is one that cultivates humility. An example of what I mean can be seen from the modern US political standpoint. We often hear progressives remind conservatives that the American continent belonged to the Native Americans and that the Europeans stole their land. In saying this, progressives don't intend to insinuate that Americans should give the land back and go back to Europe. The effect they intend to give is one that supplies the nationalistic conservative mindset with a dose of humility. Taken out of context, one can misconstrue this to mean that progressives actually want the Native Americans to attempt to reclaim lost territory. This could be what happened with the writings of Nietzsche. In attempting to humble both Germany and his own intellectual constituents, Nietzsche's works could have been taken out of context by future readers. Nietzsche was a clear advocate of pessimism and made sure that this came across clearly in his philosophies. The only way for a Nietzsche archetype to have supported the Nazi cause is if his archetype was born and raised in Wiemar, Germany. However the Wiemar Republic lasted only 14 years. This in itself would not provide the necessary time for the

archetype to develop any deep convictions or assertions about culture or politics. Restlessness may not have even set in by then, and the archetype would likely have been ideologically aloof to any social or political changes at the time.

If the strategy of curbing the ignorance that comes with a mass movement doesn't work, then the Nietzsche archetype can join the antagonist of that movement. An example is how Nietzsche began to identify as Polish during the Pan-Germanism movement of the 19th century. There is a likelihood that Nietzsche would have defected to Poland during the reign of Nazism, and fought alongside the Polish resistance. This is analogous to how the left progressive in the United States reaches a breaking point after being unable to curb overly-nationalistic sentiments. The result is a sympathy and at times outright support of antagonistic elements. At the extreme, they can defect and join foreign armies and resistance movements. The outright hypocrisy of mass movements is usually the trigger. Humility can usually keep the Nietzsche element of a society in check.

There is a restlessness and a need for change that describes this archetype. Its ideas and opinions will be guided by this. The extent of its expression will often be contingent upon the level of constraint it feels by its cultural circumstances. This restlessness can compel them to resist the prevailing paradigm. They can break the bonds of a mono-cultural, multi-ethnic paradigm, or the bonds of a mono-ethnic paradigm. Much depends on what they perceive to be directly connected to them. If they perceive you to be disassociated from their circumstances, they will not harbor antipathy. This how Nietzsche perceived the Jews and Poles of his era who resisted assimilation into German culture. Whereas Hitler was repulsed by the non-assimilated Jew, Nietzsche was repulsed by the assimilated Jew, The racial outlook is different. Hitler writes in Mein Kampf:

"Once, when passing through the inner City, I suddenly encountered a phenomenon in a long caftan and wearing black side-locks. My first thought was: Is this a Jew? They certainly did not have this appearance in Linz. I watched the man stealthily and cautiously; but the longer I gazed at the strange countenance and examined it feature by feature, the more the question shaped itself in my brain: Is this a German? As was always my habit with such experiences, I turned to books for help in removing my doubts. For the first time in my life I bought myself some anti-Semitic pamphlets for a few pence. But unfortunately they all began with the assumption that in

principle the reader had at least a certain degree of information on the Jewish question or was even familiar with it. Moreover, the tone of most of these pamphlets was such that I became doubtful again, because the statements made were partly superficial and the proofs extraordinarily unscientific. For weeks, and indeed for months, I returned to my old way of thinking. The subject appeared so enormous and the accusations were so far-reaching that I was afraid of dealing with it unjustly and so I became again anxious and uncertain. Naturally I could no longer doubt that here there was not a question of Germans who happened to be of a different religion but rather that there was question of an entirely different people. For as soon as I began to investigate the matter and observe the Jews, then Vienna appeared to me in a different light. Wherever I now went I saw Jews, and the more I saw of them the more strikingly and clearly they stood out as a different people from the other citizens. Especially the Inner City and the district northwards from the Danube Canal swarmed with a people who, even in outer appearance, bore no similarity to the Germans. But any indecision which I may still have felt about that point was finally removed by the activities of a certain section of the Jews themselves. A great movement, called Zionism, arose among them. Its aim was to assert the national character of Judaism, and the movement was strongly represented in Vienna. To outward appearances it seemed as if only one group of Jews championed this movement, while the great majority disapproved of it, or even repudiated it. But an investigation of the situation showed that those outward appearances were purposely misleading. These outward appearances emerged from a mist of theories which had been produced for reasons of expediency, if not for purposes of downright deception. For that part of Jewry which was styled Liberal did not disown the Zionists as if they were not members of their race but rather as brother Jews who publicly professed their faith in an unpractical way, so as to create a danger for Jewry itself"

Here, Hitler is initially taken aback by the Jew that displays their own cultural uniqueness. He also does not appear to harbor any hostility to the Liberal Jews who dress and appear as Germans. It is not until he perceives a solidarity between them that he becomes suspicious of all Jews. Nietzsche would have been the opposite. He would not have been repulsed by the Jew in the long caftan, wearing black side-locks. However, he would have been suspicious of the Liberal Jew dressed as a German, if he perceived that Liberal Jew to have any solidarity with his own German culture. This is usually the outlook of certain types of counter-establishment racial groups. It is these counter-

establishment racial groups that can make a claim on the Nietzsche archetype.

The "state of thing" or "matter of fact" ideology that is extrapolated from Nietzsche's writings on "The Will to Power" was applied to the Nazi policy in a number of ways. A submission to the reality of things, that everything is a matter of overcoming and that the strong have inalienable rights to life – these aspects were applied to Nazi ideology not as a reality of nature as Nietzsche often explained it, but as something to be applied and used in real time.

"The Will to Power" was published after Nietzsche's death. It was compiled together by Elisabeth(Nietzsche's sister)and Peter Gast using Nietzsche's unused notes. It was simply an anthology of selections from his notebook, but promoted as a completed work written by Nietzsche. The book contains a wide range of his ideas and philosophies. Religion, philosophy, morality and the will to power are all discussed. The book brought Nietzsche, posthumously, a great deal of fame in Nazi, Germany. Some of the quotes that stand out: "Only where there is life is there also will: not will to life but – thus I teach you – will to power", "A living thing seeks above all to discharge its strength –life itself is will to power", "The world seen from within, the world defined and designated according to its 'intelligible character' –it would simply be." This matter of fact quality was used by the Nazis to justify their pogrom against Jewish people and the disabled. "Thus Spoke Zarathustra" was a bestseller from 1914-1919 and many copies of the book were given to German soldiers during World War I. The concept of "Will to Power" can be given many connotations. It can be applied to both the reality of existence or the right of existence. While it can be interpreted that Nietzsche was simply exposing the reality of existence, The Nazis construed it mean the right of existence. This notion would have provided the doctrinal justification necessary to carry out things like Eugenics and breeding a master race. Many scholars believe that the last part of "The Will to Power" in the section called "Discipline and Breeding" was a forgery. The literature in that section could easily imply that Nietzsche himself was in favor of eugenics and the genetic manufacturing of a master race.

The Nazis also linked Nietzsche's philosophy to the basic tenets of social Darwinism which states "survival of the fittest" – the strong having more right to life than the weak. The Nazis apply these aspects to their social policies. Overpowering the minority races eventually

translated into overpowering the weaker nations. Nietzsche's writings were used to justify the necessity of living space for Germans. This became central to Nazi ideology. Alfred Baeumler considered Nietzsche as the "godfather of Fascism" and proclaimed in his book "der Philosoph und Politiker" that the future of the German state would be built in the spirit of Nietzsche.

Nietzsche's philosophy was based in exposing the reality and intentions of man. He wanted to present the bare bones of human motivation. For Nietzsche, the will to power is the driving force of man, such that even slave morality is based on it. Much of his writings were intended to curb the self-adulation that comes with a positive self-evaluation. Nietzsche believed that people, scholars and even philosophers were too wrapped up in herd moral mentality. In applying that to their self-evaluation, they arouse a false sense of optimism. The will to power was intended to expose this self-deception and make people realize that their intentions are not as "good" as they would believe – that even they are operating within the principle of overpowering something else. Exposing versus advocating is ultimately the controversy of Nietzsche's writings.

The Übermensch is a concept presented by Nietzsche through his book "Thus Spoke Zarathustra" The Übermensch is someone who has the courage to navigate through life against the prevailing herd mentality. Hitler assigned this Übermensch quality to the herd comprising of the German race against other non-German herds. This is antithetical to what Nietzsche is attempting to describe. Hitler's perspective is clearly the same nationalistic self-adulation that Nietzsche was vehemently against. Nietzsche's outlook is about overcoming the prevailing virtue standards of the society, which Nietzsche does not see as grounded in any truth. It is certainly a philosophy for counter-establishment and free-thought, but not a model for the sustained existence of an establishment and controlled thought. Nevertheless, the Nazis went ahead and appropriated the Übermensch concept to fit their ideology of Aryan superiority. This led to the Nazis enacting a number of policies against Jews, such the Nuremberg Laws, Kristallnacht, and later the Final Solution(Holocaust). The remaining "undesirables" including tramps, homosexuals, and the disabled were euthanized. One key element in Nietzsche's philosophy is his designation of "those who inflict suffering" as the impetus for human advancement. Nietzsche believed by suffering, a person becomes equipped with the qualities needed to advance his existence. Therefore, the one who inflicts

suffering becomes a necessary component of existence. This is a dangerous concept because it can allow one to believe that his/her actions are necessary for the society, no matter how heinous they may be. The Nazis certainly applied the aspect of "necessity" to the justification of many of their policies. Heinrich Himmler in a speech given to Generals in Sonthofen May 24, 1944: "Another question which was decisive for the inner security of the Reich and Europe, was the Jewish question. It was uncompromisingly solved after orders and rational recognition. I believe, gentlemen, that you know me well enough to know that I am not a bloodthirsty person; I am not a man who takes pleasure or joy when something rough must be done. However on the other hand, I have such good nerves and such a developed sense of duty – I can say that much for myself – that when I recognize something as necessary I can implement it without compromise. I have not considered myself entitled – this concerns especially the Jewish women and children – to allow the children to grow into the avengers who will then murder our children and our grandchildren. That would have been cowardly. Consequently the question was uncompromisingly resolved."

The danger of such an outlook can make one feel as though they are "overcoming" or "challenging themselves" when they act out a heinous action.

Communism, which was heavily opposed by the Nazis, has more in common with Nietzsche's philosophies. Both Nietzsche and Marx believe that religion plays an oppressive role in keeping the lower classes down. Nietzsche believed that religion originated from the restrained envy of the lower classes, who were too afraid to strive for what the nobility had. It was because of this that they began assigning virtue-indicating terminology to the aspects of their current circumstances. This justification ultimately caused people to remain stagnant. Marx on the other hand believed that the oppressive aspects of religion is cultivated by the bourgeoisie, and is used as a strategy against the working classes to keep them from striving. The workers attempting to own the means of production certainly doesn't disqualify Marxism from the outlook of Nietzsche. However, there is an element of equality in communism that doesn't align with Nietzsche's view. Nietzsche certainly didn't believe in equality. However, the attempt to strive is what Nietzsche felt was lacking in the lower classes. And yet we see that Marx provides a plan of action – that workers own the means of production. So, this should not dispel the notion that Marx and Nietzsche embark on a similar path

since both agree that religion should not be factored into the equation. One can surmise that Nietzsche's outlook is contingent on the society's insistence on oppressive religion, so that it could only be a small few who would attempt to navigate alone and resist it. Marx sees religion as something that fosters an unequal status quo and also as something that would stand in the path of a communist revolution. He believed that religion would naturally be phased out by communism. Ultimately, the difference of the two outlooks is that Nietzsche doesn't see religion as something that would go away on its own. And because of this, his thesis heavily structured around the fact that one would have to overcome religion. Marx is a bit more optimistic, believing that his communist ideas applied in reality would lead to the eventual demise of religion. In Marx's philosophy, there is no need to antagonize religion. It simply goes away on its own. The Nazis had complex notions of religion. While the Nazis certainly violated a number of times its agreement not to get involved in Church affairs, they did, however, espouse the belief in God. One could not become a member of the SS unless they were a believer in God. In Herbert F Ziegler's "Nazi Germany's New Aristocracy: The SS Leadership", Heinrich Himmler is quoted as stating: "We believe in a God Almighty who stands above us; he has created the earth, the Fatherland, and the Volk, and he has sent us the Führer. Any human being who does not believe in God should be considered arrogant, megalomaniacal, and stupid and thus not suited for the SS." While there were occult and neo-paganistic endeavors in the 3rd Reich, the Nazis did manage to advocate a belief in God—irrespective of religious denomination. This is contrary to Marx and Nietzsche, who both reject the monotheistic notion of God.

Nietzsche's ideas had a significant influence on Russian literature, philosophy and politics. His advocates were artists and radicals who observed his philosophies through the prism of their own culture. Finding fault with the basic tenets of which their prevailing circumstance was founded upon, they began to appropriate the ideas of Nietzsche to fit their revolutionary agenda. They derived their propaganda from Nietzsche's concepts of master and slave morality, and the hero who rises above society's idea of morality. This literature was disseminated to a mass audience. The Russians discovered Nietzsche in the early part of the 1890s. Writers of that time regarded Nietzsche as an advocate of self-overcoming and a fighter against the oppressive aspects of religion. Dmitri Merezhkovskii tried to appropriate Nietzsche's ideas into Christianity, which led him to an apocalyptic Christianity. He later

founded the Religious-Philosophical Society of St. Petersburg, which comprised of a number of artists and intellectuals who were proponents of Nietzsche. Maksim Gor'kii wrote short stories whose main characters depicted symbolically the concepts of slave and master morality. Gor'kii cultivated the dream of a Russian Ubermensch who would liberate the masses and teach them a reverence for "Man." He and Anatolii Lunacharskii devised a Marxist religion that would cater to the spiritualistic sensibilities of men and compel them to heroism and sacrifice. New schools came about after 1909. Some of them re-interpreted Nietzsche's ideas to espose an anti-rationalism, anti-historicism perspective. After the Bolshevik Revolution, Nietzsche's works were removed from many libraries as he was considered a catalyst for reactionary thought. However, his concepts remain prevalent within Soviet literature and culture.

The main takeaway from this book should be a better understanding of the Nietzsche archetype, which is an archetype that exists in every generation and in every specifically defined demographic. The hope is that this archetype will recognize itself and its true inheritance. I have observed the world over the last few years and have noticed the role that rabble-rousing, mass ignorance, nationalism, and tribalism plays in fostering conflict between nations and peoples. While the Nietzsche archetype is instrumental in exposing this ignorance, they have a tendency to (and this could be because of their innate unfamiliarity bias) to help foster the ignorance of other herds and other nations not connected to them. When this happens, the Nietzsche archetypes within all these demographics and nations are inadvertently working against each other. By helping enable the nationalism of a distinct group outside of their own, they nullify the intended effect. This book hypothesizes that if the Nietzsche archetypes recognize each other, then mass ignorance can be quelled on a much wider scale, which could bring a peace the world has never witnessed. In order to do this, the Nietzsche archetypes must began to see themselves in their alike generic form, stripped of all of its societal conditioning. Yet, the Nietzsche archetype must remain on guard for their own tendency to wield the sword of Yeshua, one that seeks enemies where one is most at home. In the United States, we see these archetypes rise up and help quell the ignorance arising from what would represent their demographic in terms of culture or religion. At the same, we see the tendency for them to aid the nationalism of those demographics distinct from them, not realizing that their own archetype is trying to quell the ignorance arising from their respective demographic. The result is the same archetype--

essentially progressives—working against each other. Progressives must first recognize these other progressives within other demographics, and allow the archetype to form within their respective demographic and then work from there. Progressive should not be aiding the tribalism or nationalism of other groups. It defeats the purpose. There are times when these archetype may seek escape from the constraints of their early upbringing or conditioning. This is still a possibility, however, without recognizing the archetype, distinctive groups are not going to be able to live amongst each other since their ignorance will eventually take hold of the situation. And ultimately, no one will be able to escape the clutches of their herd mentality. A good exercise would be for the Nietzsche archetype to point out hypocrisies among their own demographic and then pause. Wait to see if your archetype in the other demographic will point out hypocrisies on their end. If they do, then work with them. This way, one gets a clear view of the grass and all sides are pacified. The Nietzsche archetype has gone beyond good and evil.

The Nietzsche archetype should also attempt to re-consider the notion of social or cultural reform. As an existing member of a particular society, the Nietzsche archetype easily draws from circumstances of the distant past and presumes that their present situation should revert to that. While such an outlook does affirm it as a prospect to something new, it is only new from the standpoint of the Nietzsche archetype's prevailing circumstances. When that same Nietzsche archetype observes himself as an eternal man who has lived all of the past circumstances, he will find that he has engaged in a nostalgia that is contrary to his nature. A highly evolved Nietzsche archetype will ask himself either: "Is this new to me as I live now" or "Is this new to me as I have lived eternally." This would be the challenge under a Nietzsche paradigm.

Nietzsche recommended that ideas be experimented with and that Christian morality be replaced with philosophy and art. However, the evolved observer can read between the lines of Nietzsche's words and ideas. It thus becomes clear that wherever there is a paradigm, there will be a Nietzsche there to challenge it.

Chapter 10

In this chapter, I will explain how this theory of health aligns with Nietzsche's idea that our universe is ruled entirely by the will to power. Nietzsche believed that within ancient Greece, there existed a synthesis of opposing sides, and the conflict between these sides manifested as ultimate art and the ideal state of humanity. Nietzsche observed that ancient Greece was ruled by two energies symbolized by two Greek gods. Apollo was the stoic, reasonable, artistic energy. Dionysus was the energy of raw human instinct. Nietzsche believed that life is comprised of a struggle between these two elements, each battling for control over the existence of humanity. Nietzsche writes: "Wherever the Dionysian prevailed, the Apollonian was checked and destroyed.... wherever the first Dionysian onslaught was successfully withstood, the authority and majesty of the Delphic god Apollo exhibited itself as more rigid and menacing than ever." Nietzsche believes that it is essential to life to have a synthesis or balance of these opposing sides. The tragedy is that the will to power highlights the reality of a never-ending struggle.

This aligns with a theory of health which posts that health is the result of a balanced struggle between vitamins and minerals opposing other vitamins and minerals. It is when one side overpowers the other that ill-health results.

This philosophy on physical health will describe how the body is maintained by endless confrontations and conflict between vitamins and minerals. When one overpowers another for the same receptor site for too long, illness results. As long as the battle remains even, health will be the result. Is this the complete story of health? No. Another aspect of physical health is the presence of outside invaders(viruses) and this is when things become a bit more complex. When something foreign enters the body, and symptoms result, the solution may not always be as simple as balancing out a vitamin or mineral deficiency resulting from one vitamin or mineral overpowering another. To understand the gist of this health theory, imagine all the vitamins and minerals that allow the body to function. Now imagine that half of these vitamins or minerals and their resulting health functions belong to one side of health and the other half belong to another side of health with these 2 sides essentially opposing each other and in this opposition, certain symptoms of one sickness are made worse or better when a vitamin or mineral from one side enters the body and enhances the ability of that entire side

of vitamins and minerals from which it came..... while, at the same time, weakening the ability of vitamin and mineral absorption from the other side of Vitamins and minerals. In essence, understanding that reducing one set of symptoms always makes another set of symptoms worse. A good analogy of the contenders for each side of health is WWII's Axis and Allied powers. While Germany, Japan, and Italy are different countries with different agendas, the success of one country in WWII equated to the success of the others in that alliance and at the same time, equated to a weakening of the opposing alliance. The same goes with the Allied powers of US, Russia, and Britain. The success of one those countries in WWII benefited the entire alliance while weakening the other alliance.

The newly entered vitamin or mineral is always the strongest in terms of absorption by the body. Now while some outside invaders(viruses or germs) enable one set of vitamin and minerals to overpower another and are easily destroyed by simply taking in antagonist vitamins and minerals from the other side and just correcting the deficiency, other viruses possibly(maybe) come in the body and attack both sides of the vitamin and mineral conflict. A good analogy is Japan attacking China while the Chinese Nationalists and the Chinese Communists were fighting each other around the time of WW2. Now you have a situation where you have make a choice on which side to empower first to weaken the virus. Doing so would weaken or deplete another set of vitamins and minerals and further exacerbate a part of the negative symptoms resulting from the virus, but the act of enabling one side injures the virus and reduces one set of symptoms. Now that the virus is injured, it cannot be destroyed until the other set of vitamins and minerals, which are being suppressed due the presence of the antagonist vitamins and minerals fighting the virus, gets its turn to take a shot at the virus. Now, in their turn to fight the virus, their presence then suppresses the previous set of vitamin and mineral alliance that went at the virus first. This helps eliminate some symptoms arising from earlier suppression, but brings back symptoms that arise from suppressing the vitamins and minerals which first fought the virus but were reduced when that first set of vitamin and minerals were enabled for absorption by the body. Now the virus is further injured, but the body is still suffering symptoms from the deficiency. In theory, once the virus is eliminated by going back and forth between enabling each opposing alliance to fight the virus, the original conflict of both sides of vitamin and mineral alliances eventually returns and the need to simply correct the deficiency through vitamin or mineral intake

results without the presence of the virus. It should also be noted that the power of viruses to enable an alliance of vitamin/minerals to overpower the other alliance of vitamin/minerals can help cure present ailments. If one has an ailment currently in the body, an incoming virus can bring the reinforcements needed by the oppressed alliance to overcome the vitamin/minerals imposition of the other alliance brought about by the current ailment. Even today's doctors are injecting sick patients with other sicknesses in order to fight their current sickness. For example, the Measles virus is sometimes used to help people fight cancer. So in using our theory about vitamin and mineral alliances and its opposition being simultaneously attacked by an outside invader(virus), we will look at the Ebola Virus. Ebola is a virus that enters body through bodily fluids and is often found in Bats and Monkeys. Once a person is infected with the Ebola virus, the virus itself attaches to and enters a cell and begins the process of replicating itself. In doing so it manages to destroy the part of the cell that would alert the white blood cells of the immune system, which would usually attack the virus and kill it. So In essence, the initial suppression of the white blood cells is what brings about first set of symptoms of a fever, sore throat, joint pain, muscle soreness, weakness, headache(according to Centers for Disease Control). According to the CDC, these are also the same symptoms of the flu. This makes it more important to see this as what the virus is doing and not so much the virus itself. In my observation, flu symptoms are just one side of the vitamin/mineral alliance asserting itself over the other alliance. But for the sake of simplicity, we will narrow the opposing alliances down to 2 major vitamins, Vitamin A from alliance 1, a supporter of flu-like symptoms and Vitamin E, an antagonist of flu like symptoms from alliance 2. As stated before, just like the alliances in WW2, the presence and assertion of one essentially strengthens the assertion of the entire alliance of which it's part of, while weakening the assertion of the opposing one and its alliance. So, with these first set of symptoms of Ebola, we have an over-assertion of Vitamin A, which would support those initial flu-like symptoms and low white blood cell count, and at the same time support the suppression of the opposing Vitamin E and its alliance, which would automatically equate to an ability to antagonize flu like symptoms and low white blood cell count. In theory, the solution to dealing with the first part of Ebola would just be simple treatment protocol for the flu. (I reckon Vitamin E to be the best fighter against fiu symptoms). Here is where we have an issue. As far as I know, the first stage of Ebola doesn't reduce white blood cell count, it just kills the signaler, and thus leaves white blood cells

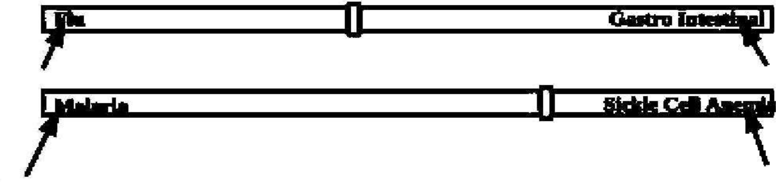
oblivious to what the virus is doing. An analogy would be breaking into a building but modifying the cameras in a way that the security guards do not see anyone breaking into the building. In that scenario, you have crooks going into the building and taking everything without the guards being aware of it. So this brings us to the second stage of Ebola, which are the gastrointestinal problems along with the fever. Now at this point, the white blood cells have been alerted and are now launching a full-scale reaction. According to the CDC, the fever usually persists during this stage along with the gastrointestinal problems of vomiting and diarrhea. The dilemma here is that because Vitamin A is a supporter of flu symptoms, Vitamin E, which would actually support gastrointestinal problems and high white blood cell count, should have led to the suppression of the flu- like symptoms in its fight against Vitamin A for the receptor site. Since I don't know the timetable of the symptoms of Ebola, I have to hypothesize that fever would spike immediately before the onset of gastrointestinal problems and then slowly dwindle(even though still there) as the Vitamin E and its alliance along with its symptomatic characteristics(due to over-assertion) of nausea, vomiting, and diarrhea would forcefully assert itself and eventually overtake the flu-like issues and their support from Vitamin A. According to some research, this is the make or break point for Ebola survival. It seems to warrant another hypothesis that those who survive Ebola experience a balancing effect during that stage(which equates to health) and those who don't experience that balance, end up having to deal with a complete takeover by the Vitamin E/ gastro issue correlation. Since Vitamin E is also a blood thinner, this assessment would align with the final result of death for Ebola sufferers from hemorrhaging, which is caused by thin blood. During stage 2, because vitamin E raises blood pressure in its initial entrance, there should a rise in blood pressure during its assertion at some point in stage 2 of Ebola. Because this assessment would conclude that Ebola is simply an overreaction by white blood cells due to the white blood cells initially not being able spot the virus's presence, one can conclude the survival of Ebola would be based on the body's ability to limit this overreaction. According to the American Family Physician, a high white blood cell count is an emergency due to risk of hemorrhaging and brain infarction. Source: Leukocytosis: Basics of Clinical Assessment by NEIL ABRAMSON, M.D., and BECKY MELTON, M.D., Baptist Regional Cancer Institute, Jacksonville, Florida Am Fam Physician. 2000 Nov 1;62(9):2053-2060.

Notice how this overreaction hypothesis would align with Nietzsche's philosophical observation: "wherever the first Dionysian onslaught was successfully withstood, the authority and majesty of the Delphic god Apollo exhibited itself as more rigid and menacing than ever." That is essentially what I hypothesize to happen in Ebola. Lets say Dionysian is the initial flu-like symptoms that are withstood by the god Apollo, who is equated with gastro-related issues. In Ebola, symbolically speaking, after the flu-like symptoms equated with Dionysus is withstood, the gastro symptoms equated with Apollo essentially takes over the body "more rigid and menacing then ever." If a balance isn't restored, death is the result. Later you will see that this dynamic is hypothesized to occur in most biological agents.

This would infer that white blood cell/vitamin E blood thinning/ gastrointestinal issues/hemorrhaging are all related. The overall assessment would infer that flu symptoms and gastro issues are inherently unrelated and are actually natural enemies. If the 2nd stage of Ebola is a heightened manifestation of both flu symptoms and gastro symptoms without any transition of one set of symptoms overpowering and suppressing the other, then the Ebola virus takes on a more complicated structure with the need to discover how blood thinning can occur without an excessive presence of white blood cells and vitamin E. If Vitamin E is being suppressed and bringing about flu symptoms simultaneously with Vitamin A being suppressed bringing about gastrointestinal, with the viral replication itself being the factor that's causing the symptoms and deficiencies of both opposing sides, then one has to decide which side of the vitamin/mineral alliance to empower first in order to began the process of weakening the virus by bringing the vitamin/mineral balance back to a normal level and knowing that empowering one alliance would weaken the virus but would exacerbate a part of the symptoms until the suppressed vitamin/mineral alliance gets its turn to magnify its presence in the body in order to fight the virus.

A good perspective toward health would not be in curing a disease, but making oneself sick in way that should oppose a current sickness in one's body. Health should be looked at as a swinging pendulum or a meter that has two opposite ends, with each end being a different sickness, in which the more one is sick toward one end of the spectrum, the less one is sick from that other end of the spectrum. Here is imagery to perceive how flu symptoms and gastrointestinal sickness appears on a spectrum on the opposite ends, and also how Malaria and Sickle cell do the same. Imagine the bar on the spectrum

being the vitamin influence to bring the bars to one end away from the other.



It's common knowledge in the medical community that sickle cell anemia, which is a disorder of the red blood cells in which hemoglobin, a component of red blood cells needed to bring oxygen to other organs of the body, actually provides certain protections against another disease called Malaria, which is usually from insect bites and results in flu like symptoms(fever, chills, muscle pain, headache). In other words, those with Sickle Cell Anemia present in their body have very little chance of contracting Malaria. Sickle Cell Anemia, of which hemoglobin is found to be atypical, thus deforming the red blood cells into a sickle shape, usually presents symptoms of anemia, weakness and fatigue, swelling in the hands and feet, and jaundice(yellowing of the skin). The most notable study on why Sickle Cell Anemia provides protection against Malaria was done by Michael P Soares, a researcher at the Instituto Gulbenkian de Ciencia (IGC), in Portugal. He and his team, of which included Ana Ferreira, a post-doctoral researcher, and Prof. Ingo Bechman, genetically engineered mice to produce one copy of sickle hemoglobin and after exposing the mice to Malaria, they found that the brain lesions usually associated with Malaria were absent. In this case, it was found that the atypical sickle hemoglobin repulsed the malaria parasite without interfering with the parasite's ability to infect. Source: Instituto Gulbenkian de Ciencia. "Mystery solved: How sickle hemoglobin protects against malaria." ScienceDaily. ScienceDaily, 29 April 2011. <www.sciencedaily.com/releases/2011/04/110428123931.htm

The Sickle Cell/Malaria dynamic aligns with the hypothesis regarding Ebola and white blood cells/vitamin E and its antagonism to flu-like symptoms(vitamin A). According to medical research, Sickle Cell has been found to correlate with elevated white blood cell count. So, in applying our concepts from what was said about Ebola in the previous pages, we can conclude that Sickle cell's protection against malaria would be directly correlated with its natural high white blood cell count if our assessment for Ebola at the stage 2 phase

indicates a transition of Vitamin E/white blood cell/gastrointestinal's overtaking of Vitamin A/flu-like symptom's grip on the body. Current treatment to reduce Sickle Cell symptoms involve taking a prescription medicine called Hydroxyurea, which lowers white blood cell count. That in itself implicates white blood cell count as a major component of the problems arising from Sickle Cell Anemia. Elevated white cell count is said to damage blood vessels by constantly tearing holes in blood vessel walls, which is exactly what happens in hemorrhagic fever from Ebola.

We can build upon this by transferring these concepts to another disease that carries flu like symptoms, HIV(Human Immunodeficiency Virus). HIV is a sexually transmitted disease that acts on the body by destroying white blood cells in the body. In doing so, it makes a person less able to fight infections. At the advanced stages, people who succumb to the later stages of HIV, which is called Acquired Immunodeficiency Syndrome(AIDS), usually die from whatever infection is able to enter the body as a result of not having the white blood cells to fight it. With the assessment from this writing that Ebola is an overreaction of the white blood cells, which are supported by Vitamin E and elevated in Sickle Cell Anemia (with both Vitamin E and Sickle Cell being antagonistic to diseases that carry flu like symptoms of fever/muscle weakness), one can assume, in continuing with this pattern, that HN, which destroys white blood cells, would be significantly opposed by a body environment infected with Sickle Cell or stage 2 Ebola when gastro/intestinal issues ensue. Interestingly, in an article at www.blackaids.org written by Mark Mascolini on behalf of the International Aids Society, it says: "Sickle cell disease lowers the odds of HN infection about 70%, according to analysis of 423,431 records of adult African-Americans admitted to the hospital from 1997 through 2009. In contrast, sickle cell disease raised chances of infection with hepatitis B or C virus (HBV or HCV)." His Source: Mehdi Nouraie, Sergei Nekhai, Victor R Gordeuk. Sickle cell disease is associated with decreased HIV but higher HBV and HCV comorbidities in US hospital discharge records: a cross- sectional study. Sexually Transmitted Infections. 2012; 88: 528-533.

So this conflrms our assessment that anything related to a high white blood cell count, which is supported by Vitamin E, will antagonize anything associated with flu symptoms. The study regarding HN and Sickle Cell showed that Sickle Cell actually raised the chances of infection with hepatitis B or C. From our assessment, it's easy to assume the reason for this is because Hepatitis B and C, unlike HN, is

associated with an elevated white blood cell count. In the later stages of Hepatitis C, an inflamed liver results in the depletion of stored Vitamin A(Vita-min E antagonizes Vitamin A) and a sharp rise in white blood cell count (vitamin E supports high white blood cell count). Source: www.hepctrust.org. If Hepatitis C is this gradual attack on the liver to that point, then Hepatitis C must be associated with a high white blood cell count, which affirms why Sickle Cell would raise the chance of infection for Hepatitis C. Hepatitis C, in that case, would be fundamentally different from HIV. Hepatitis B and C are basically the same, the difference is in how they are transmitted. Hep C is transmitted through blood, and Hep B is transmitted through fluids. Since hepatitis B and C is associated with an increasingly elevated white blood cell count, sickle cell anemia, which automatically indicates a high white blood cell count, would present an environment that supports hepatitis's increasing elevation of white blood cells and the resulting damage on the liver. At this point, we are gradually formulating the idea that white blood cell count elevation is not exactly the body's response to infection in general, but the conditions necessary for the presence of certain diseases in the body. Meaning, a higher white blood cell has to be looked at as fighting an infection while simultaneously creating a problem and that just as certain diseases are mitigated by using medicine to increase white blood cell count, other diseases are mitigated by using medicine to decrease white blood cell count. It would be no coincidence that the medications used to treat sickle sell and hepatitis have side effects that lower white blood cell count.

If we take this further to Cancer, we can show how this dynamic continues to correlate. We are provided with research that shows how high white blood cell count is associated with an increased mortality risk for cancer. Cigarette smoking in the medical scientiflc community is a widely-recognized cause of elevated white blood cell count. Cigarette smoking is also a widely recognized factor in causing lung cancer. From that alone, we can likely extrapolate that high white blood cell count is a risk factor for Cancer. Since it was determined in this writing that vitamin E is a natural a supporter of high white blood cell count, we can now see how scientific research regarding Cancer lines up with that. The Sahlgrenska Academy at the University of Gotheburg performed a study on the antioxidant effect on lung cancer in mice. After the mice were given vitamin E and a drug called N acetylcysteine In, researchers found that the lung cancer tumors accelerated in response to Vitamin E and caused the mice to die much faster than the lung cancer mice who were not

given the Vitamin E. Source: https://sahlgrenska.gu.se/english/research/news- events/news-article//antioxidants-in-the-diet-can-worsen-cancer. cid1201629

Martin Bergo, professor at the Sahlgrenska Cancer Center, University of Gothenburg. In another study done in Shanghai, non smoking women were evaluated for cancer risk and Vitamin E supplementation. It was found in that study that women who maintained a diet of vitamin E supplementation had a significantly higher risk of developing lung cancer, specifically adenocarcinomas, which is a type of tumor that can develop anywhere on the body including the lungs. Source: Wu Q-J, Xiang Y-B, Yang G, Li H-L, Lan Q, Gao Y-T, et al. Vitamin E intake and the lung cancer risk among female nonsmokers: A report from the Shanghai Women's Health Study. Int J Cancer. 2015;136:610-7. https://doi.org/10.1002/ijc.29016.

Sickle cell becomes linked into this study of cancer because research has found in a California Study that those with Sickle Cell Disease have a 72 percent higher risk of developing leukemia, which involves rapid overproduction of white blood cells. Source: Increased risk of leukemia among sickle cell disease patients in California Ann Brunson, Theresa H. M. Keegan, Heejung Bang, Anjlee Mahajan, Susan Paulukonis, Ted Wun Blood. 2017 Sep 28; 130(13): 1597-1599. Prepublished online 2017 Aug 22. doi: 10.1182/blood-2017-05-783233 PMCID: PMC5620417.

Sickle Cell Anemia, which constitutes a higher white blood cell count, provides a compatible environment for cancer. Another study using hospital data in England discovered a threefold to 10-fold higher cancer incidence among Sickle Cell Disease patients for hematologic cancers, and an increased risk for colon cancer, nonmelanoma skin cancer, kidney cancer, and thyroid cancer. Source: Risk of individual malignant neoplasms in patients with sickle cell disease: English national record linkage study. Seminog 00, Ogunlaja OI, Yeates D, Goldacre MJ J R Soc Med. 2016 Aug; 109(8):3039. To continue discovering more links between conditions that result in high white blood cell count, lets look at what happens when cancer is faced with Vitamin E's antagonist, Vitamin A. In a study done by Ecole Polytechnique Federale de Lausanne, researchers found that colon cancer tumors are the result of a deactivated gene responsible for tumor suppression. This gene is called the HOXAs gene. In that study, they found that the factor responsible for its re-activation was Vitamin A. "In mice that had colon cancer, the treatment with

retinoids(Vitamin A) blocked tumor progression and normalized the tissue. By turning the gene for HOXAs back on, this treatment eliminated cancer stem cells and prevented metastasis in the live animals. The researchers got similar results with samples from actual patients." Source: Ecole Polytechnique Federale de Lausanne. "Treating colon cancer with vitamin A." ScienceDaily. ScienceDaily, 14 December 2015. < www.sciencedaily.com/releases/2015/12/151214130400.htm>.

In a study of the HOXA5 gene, which was activated by vitamin A, on lung cancer, it was found that the proliferation of non small cell lung cancer cells are inhibited by expression the HOXA5 gene. Hypothetically, since Vitamin A activated the gene and blocked the progression of Colon Cancer, Vitamin A should also activate the same HOXA5 gene for lung cancer and subsequently block its progression. The vitamin A activated HOXA5 gene is linked to inhibiting cancer cell proliferation in a number of Cancers such as Colon, Lung, Gastric, Cervical, and Breast. One interesting fact about Vitamin A and colon cancer is that many who have opted to treat their colon cancer with natural means via diet found significant success drinking carrot juice, which is loaded with beta carotene, a precursor to Vitamin A. Over at a website called www.chrisbeastcancer.com, 2 people, Ann Cameron and Ralph Cole wrote how they completely cured their Cancer by simply drinking Carrot juice without changing anything else in their diet. Ann Cameron has a book about her experience entitled "Curing Cancer with Carrots." To understand why studies of Vitamin A supplementation on lung cancer has not lived up to this clear link between Vitamin A and cancer is maybe due to the fact that something else may need to be involved in the supplementation of Vitamin A. We find in Vitamin E that most natural sources of it such as nuts and oils are very low in sugars. This could indicate the lack of necessity for the presence of sugar to ensure absorption. However, with beta carotene, most of the natural sources such as carrots, tomatoes, red peppers, cantaloupe, and sweet potatoes contain generous amounts of natural sugars. This must indicate a requirement for sugar to be present in order for Vitamin A to be absorbed. While Vitamin A is fat soluble(needing the presence of fat to be absorbed), its precursor, beta carotene, is not. If the study of Vitamin A reactivating the HOXA5 gene in cancer is directly linked to the experience of Ann Cameron's use of carrot juice to fully cure coloncancer, then the Vitamin A needed to activate the HOXA5 gene in humans must be related to "Vitamin A with beta carotene as a precursor." If we hypothesize that Vitamin A's reactivation of the

HOXA5 gene is contingent on the proper absorption of beta carotene as a precursor to Vitamin A, while needing the presence of sugar to effectuate a proper conversion, we can then relate that need for the presence of sugar as another aspect that plays a role in the white blood cell count dynamic. If cancerous tumor growth is linked to a high white blood cell count and Vitamin A is linked to activating a process that inhibits that tumor growth, with sugar as a prerequisite, then one can hypothesize that higher blood sugar is related to a lower white blood cell count while a lower blood sugar is related to a higher white blood cell count and subsequently a higher risk for cancerous tumors. Since sickle cell anemia is linked to a higher white blood cell count, and a higher white blood cell count is related to lower blood sugar, then sickle cell anemia, itself, should constitute a low risk for elevated blood sugar. In recent studies by Mary Elizabeth Lacy from Brown University School of Public Health, while using fasting glucose to measure diabetes risk, she and her colleagues had found that there is no indication of a higher or lower prevalence of diabetes in African Americans with Sickle cell versus those without it. However, when using the hemoglobin test A1c, which measures the risk for diabetes by measuring the amount of glucose sticking to red blood cells, they found that the test resulted in a much lower prevalence of diabetes diagnoses for those who had sickle cell trait compared to those who didn't..... even though blood sugar levels were similar for both. Since red blood cells in Sickle Cell anemia don't live as long, the blood cells have less time to collect glucose, and this why the Ale readings would infer less incidences of diabetes in the Sickle cell group. Source: Lacy ME, Wellenius GA, Sumner AE, et al. Association of Sickle Cell Trait With Hemoglobin Ale in African Americans. JAMA. 2017;317(5):507-515. doi:10.1001/jama.2016.21035

However, there is no confirmation that the results of A1c for Sickie Cell trait is not related to biological factors. When it comes to type 1 and type 2 diabetes, it's been found that Type 1 diabetes is associated with a lower white blood cell count (Hillson Rowan. Diabetes and the blood - white cells and platelets) and Type 2 is associated with a higher white blood cell count. The difference between the 2 is that in type 1 diabetes, there is no insulin produced. In type 2 diabetes, there is insulin, but not enough. Most studies have found that the risk of type 2 diabetes is higher in those with a higher white blood cell count. The problem here is that my hypothesis that a higher blood sugar would be related to a lower white blood cell count lines up with the study for Type 1, but not for Type 2. The only way to resolve this dilemma of confusion as to how diabetes(type 1 and 2) could infer 2

different white blood cell factors, is by aligning the result of the high WBC associated with type 2 NOT with blood sugar levels, but with insulin levels. Since the consumption of more sugar results in the production of more insulin in non diabetic individuals, the increased risk of type 2 has to be related to wearing out the body's insulin production with the consumption of excess sugar. This would infer that any non diabetic who tests for a high white blood cell count and is thus at a higher risk for developing type 2 diabetes, must also be assumed to be a high consumer of sugars. In that case, his insulin response should warrant that high white blood cell count. By making insulin the factor for white blood cell count, those who were tested for a lower white blood cell count that did not develop diabetes must be assumed to not have had the sugar intake and thus the insulin response that would have warranted a high white blood cell count. This would naturally indicates less risk for developing diabetes. This insulin application to WBC still lines up with the test regarding type 1 diabetes in which there is obviously no insulin response and thus low white blood cell count. The difference is that someone non diabetic with a low white blood cell count related to low insulin use has to do with necessity as a result of not needing to use much insulin for a lower sugar intake, as opposed to a type 1 diabetic whose low white blood cell count being indicative of no insulin having to do simply with just not being able to produce insulin, no matter how much sugar is consumed. This would also infer that sugar alone without being influenced by insulin would lower white blood cell count. In going back to how the activation of the HOXA5 gene, which inhibits cancer cell proliferation, is the result of Vitamin A(from beta carotene and needing the presence of sugar), we can infer that diabetes would lower the risk of some cancers. Researchers at the Norwegian University of Science and Technology and Trondheim University, found that after analyzing 1677 cases oflung cancer, the 1-, 2-, and 3-year survival in patients with lung cancer with and without diabetes mellitus were 43% versus 28%, 19% versus 11%, and 3% versus 1%, respectively. International Association for the Study of Lung Cancer. "Lung cancer patients with diabetes show prolonged survival." ScienceDaily. ScienceDaily, 18 October 2011. < www.sciencedaily.com/releases/2011/10/111017092235.htm>.

Since higher insulin is considered to raise the risk of colon cancer, the Vitamin A effect (that reactivates HOXA5 which subsequently inhibits the growth of tumor cells) must somehow revolve around slowing down the production of insulin. "In a study published by Morales-Oyarvide et al in the Journal of the National Cancer Institute,

researchers found that patients with stage III colon cancer who had the highest "dietary insulin load" -the level of insulin produced by the body in response to diet-were twice as likely to have a recurrence or die of the disease as patients with the lowest load. The trend held regardless of level of physical activity and was especially strong in patients who were obese, the researchers found." -https:/ /www.ascopost.com/News/59006.

So, essentially, with higher insulin being such a strong factor in mortality from colon cancer, any alleviating effect, such as the vitamin A/HOXA5 activation process, has to relate to a reversal regarding this high insulin load. In order to make sense of Vitamin A via beta carotene reversing colon cancer, one has to conclude that the sugar/beta carotene/Vitamin A is needed to reduce insulin response in the body. Since insulin is usually released by the body in response to sugar, assessing the use of sugar to reduce insulin response is a contradiction. However, in a study done in 2016, researchers found that white blood cell count is lowered for a few hours(2 - 6) right after eating sweets. Source: Ullah H, Akhtar M, Hussain F. Effects of Sugar, Salt and Distilled Water on White Blood Cells and Platelet Cells. Journal of Tumor 2015; 4(1): 354-358 Available from: URL: http://www.ghrnet.org/index.php/jt/article/view/1340.

So if we use that in conjunction with high insulin equating to high white blood cell count and thus poor prognosis for colon cancer, we can resolve the need for sugar and proper absorption of beta carotene (to turn into Vitamin A) as a total reversal of those causes for colon cancer to the fact that sugar temporarily lowers white blood cell count, and thus would temporarily lower insulin response and mortality for colon cancer. Diabetes, in this case, would reduce the risk of colon cancer only if insulin response is low. In some type 2 diabetes, while the insulin sensitivity is lowered(meaning cells are not absorbing sugar from the blood), the pancreas still produces a large amount of insulin into the blood stream. In that scenario, type 2 raises colon cancer risk. If insulin sensitivity is lowered along with a lack of production of insulin by the pancreas then type 2 diabetes, in that case, would lower risk for colon cancer.

To summarize, we can conjure up how the sides of health line up with regard to white blood cells. Below is a layout we can logically extrapolate from the writings thus far. We have 2 sides that are fundamentally opposed to each other to the point that any factor from one side can oppose any factor from the other side. For

example, Flu from side two of health would pose an oppositionary influence on Cancer from side one.

Side one of health	Side two of health
High white blood cell	Low White blood cell
High blood insulin	Low blood insulin
Cancer	Flu symptoms
Gastro problems	Vitamin A(beta carotene, sugar)
VitaminE	Malaria
Sickle Cell Anemia	
Ebola-stage 2	

We can extrapolate that since vitamin E is on the side of higher white blood cells, vitamin E can disrupt any sickness related to flu-like symptoms(usually an indicator of over-assertion of Vitamin A(beta carotene)), but enhance any sickness related to gastrointestinal/blood vessel/blood thinning issues. If a factor from one side is presented to the body when another factor from that same side is already present, symptoms would worsen.

In using the information already formulated, we can transition to heart attacks and their side of health. In 2005, a nationwide study found that Heart Attacks could be predicted by simply measuring white blood cell count. "As part of the federally supported Women's Health Initiative, investigators at medical centers all over the United States collected information on 72,242 postmenopausal women 50 to 79 years old. All were free of heart and blood vessel disease at the start of the study. During six years of follow-up, 1,626 heart disease deaths, heart attacks, and strokes occurred. Women with more than 6.7 billion white cells per liter of blood had more than double the risk of fatal heart disease than women with 4.7 billion cells per liter or lower. A count of 6.7 is considered to be in the upper range of normal, so what is "normal" may have to be redefined." Source: Harvard University. "Simple Test Predicts Heart Attack Risk: White Blood Cells Sound A New Alarm." ScienceDaily. ScienceDaily, 25 March 2005. < www.sciencedaily.com/releases/2005/ 03/ 050323134019.htm>.

From our previous extrapolation, this study would indicate that heart attacks would be placed on side one of health as shown in the diagram, meaning that any other factors on side one would increase

and promote the chances of a heart attack, while the factors on side 2 would decrease it. In comparison to Heart Attacks, which occurs when blood flow to the heart is restricted enough to damage a part of the heart muscle, Cardiogenic Shock takes place when the heart muscle doesn't beat strong enough to pump adequate blood and oxygen. Since both implicate the heart, it becomes easy to place cardiogenic shock and heart attack on the same side of health. Studies, however, have shown that opposing factors to heart attacks tend to promote possible incidents of cardiogenic shock. The onset of Type 1 diabetes, which presents a low white blood cell count, has also been linked to sudden cardiac arrest from shock. Baden, M.Y., Imagawa, A, Iwahashi, H. et al. Diabetol Int (2016) 7: 281. https://doi.org/10.1007/s13340-015-0247-6.

Sepsis, which is an inappropriate immune response to an infection also linked to a low white blood cell count, raises the chances of cardiogenic shock. Because of the various nature of heart problems, I will have to align cardiac problems with blood pressure accordingly in order to make the distinction between high white blood cell count cardiac related issues and low white blood cell count cardiac related issues. This is done to make sense of sudden cardiac arrest taking place with hypertensive factors, and sudden cardiac arrest taking place with hypotensive factors. At the moment we can distinguish Heart attacks from Cardiogenic Shock, and link high blood pressure/high white blood cell to Heart attacks, and low blood pressure,flow white blood cell to Cardiogenic shock. This means that putting our body in a position to increase our chances of one should equate to decreasing our chances of the other. Statin drugs, which are used to lower cholesterol and are also found to lower blood pressure, has been said to reduce the effect of flu shots on the flu. The reason for this is that flu treatment has been found to raise blood pressure, which is opposite of what statins do. In theory, this would mean that raising blood pressure is a key component of fighting the flu, and not a side effect. This would align with our side one/ side two layout on the other page if we put high blood pressure on one side of health while keeping flu on the other. It would also align with the hypothesis that any factor on one side can counteract a factor on the other. According to that layout, since statins lowers blood pressure, it would automatically promote flu symptoms because flu symptoms and low blood pressure would be on the same side of health. Since it's been found that white blood cell count is increased in hypertension, high blood pressure would have to go on the same side of health as high white blood cell count. Source: Judith A. Whitworth, Relationship

between white blood cell count and incident hypertension, American Journal of Hypertension, Volume 17, Issue 9, September 2004, Page 861, https://doi.org/10.1016/j.amjhyper.2004.05.021.

Therefore, one can assess that the opposite would be the case in hypotension(lower blood pressure), which thus would put statins on the side of flu symptoms. Many have reported muscle pain and weakness in using statins, which are symptoms of the flu. Statins have been linked to higher blood sugars and heightened risk for diabetes, which are on the same health side of the flu. They have also been linked to depression, memory loss and suicide, which would likely put those qualities on the same side of flu. Here is an update to the layout of health:

Side one of health	Side two of health
High white blood cell	Low White blood cell
High blood insulin	Low blood insulin
High blood pressure	Low blood pressure
Cancer	Flu symptoms
Gastroproblems	Vitamin A(beta carotene, sugar)
Vitamin E	Malaria
Sickle Cell Anemia	Statins
Ebola-stage 2 Heart Attack	Cardiogenic shock
Happiness(high dopamine)	depression(low dopamine)

To reiterate, the hypothesis is that every factor on one side can fight against any factor on the other. Depression fits on side two of health due to depression being reported with statin use. This lines up with how dopamine gets rid of depression and also how dopamine is used to reverse cardiogenic shock. Since vitamin D is also associated with elevated mood, which corresponds with a higher level of dopamine, Vitamin D would also go on Side one. Magnesium, since it's linked to lower blood pressure, would go on side two. Calcium, which is held as an increased risk factor for cardiovascular events would go on side one. So, if we update the side one and side two with what we just mentioned, we began to get a better understanding of the body.

Side one of health	**Side two of health**
High white blood cell	**Low White blood cell**
High blood insulin	**Low blood insulin**
High blood pressure	**Low blood pressure**
High cholesterol	**Low cholesterol**
Cancer	**Flu symptoms**
Gastroproblems	**Vitamin A(beta carotene, sugar)**
Vitamin E	**Malaria**
Sickle Cell Anemia	**Statins**
Ebola-stage 2	**Cardiogenic shock**
Heart Attack	**depression(low dopamine)**
Happiness(high dopamine)	**Magnesium**
Vitamin D	
Calcium	

Everything on side one is essentially linked together and everything on side 2 is essentially linked together. Since Vitamin C and sugar have a similar structure, and Vitamin C has been found to lower cholesterol, Vitamin C would go on side two of health. Since vitamin K is an antagonist to vitamin E due to the fact that vitamin K is a blood clatter and vitamin E is a blood thinner, vitamin K would go on side two. Vitamin B12 has been linked to lung cancer and is a natural antagonist to Vitamin C. This would easily justify Vitamin B12 joining side one. Since vitamin c enhances Iron absorption, Iron would go on side two. Since Iron disrupts Zinc absorption, Zinc would go on Side one. Here is another update of side one and side two on the next page.

A quick note about magnesium tablets. Chewing magnesium oxide tablet (250mg-500mg) seems to deter nausea symptoms related to an imminent bout of vomiting.

Side one of health	Side two of health
High white blood cell	Low White blood cell
High blood insulin	Low blood insulin
High blood pressure	Low blood pressure
High cholesterol	Low cholesterol
Cancer	Flu symptoms
Gastroproblems	Vitamin A(beta carotene, sugar)
Vitamin E	Malaria
Sickle Cell Anemia	Statins
Ebola-stage 2 Heart Attack	Cardiogenic shock
Happiness(high dopamine)	depression(low dopamine)
Vitamin D	Magnesium
Calcium	Vitamin C
VitaminB12	Vitamin K
Zinc	Iron

More research into the links between vitamin/minerals and sickness would provide an even more comprehensive outlook regarding side one and side two of health. If we try to pin alcohol consumption and caffeine consumption on either side of the list, we run into problems. In many studies alcohol consumption has been linked with lower white blood cell count(Association of alcohol consumption with white blood cell count: a study of Japanese male office workers N. Nakanishi, H. Yoshida, M. Okamoto, Y. Matsuo, K. Suzuki, K. Tatara https:/ /doi.org/10.1046/j.1365-2796.2003.01112.x).

On the other hand, caffeine has been linked with higher white blood cell count(Effect of caffeine supplementation on haematological and biochemical variables in elite soccer players under physical stress conditions Adriana Bassini-Cameron, Eric Sweet, Altamiro Bottino, Christina Bittar, Carlos Veiga, and Luiz-Claudio Cameron doi:10.1136/bjsm.2007.035147).

The issue is that caffeine depletes calcium levels in the body, and calcium is a supporter of high white blood cell count, according to the side one and side two of health. In tandem with the study that caffeine raises white blood cell count, caffeine becomes both an antagonist and supporter of factors on the same side of the list(in this case Calcium and high white blood cell count respectively). In contrast and according to my logic based on side one/side two of health, caffeine would actually lower white blood cell count, while alcohol would raise white blood cell count. In order to make this true

and line up with side one and two of health appropriately, we have to associate factors that take place AFTER these drugs(alcohol and caffeine) have been used and released from the body......as the standard side effect of the actual drugs. Meaning, the symptoms that arise after alcohol or caffeine has left the blood stream or is leaving the blood stream, should be the deciding factor for the implications of its use. Since calcium is depleted as urine and feces eliminates caffeine from the body, calcium deficiency and it corresponding characteristics would be lined up with caffeine. Since calcium deficiency points to low mood, which points to low dopamine, caffeine would correlate to side two of health. In a study done about the effects of alcohol withdrawal on the brain, scientists found that after the drop in dopamine during a brief period of abstinence after alcohol consumption, a sharp rise in excessive dopamine ensues as the period of abstinence becomes longer. Even though this rise coincides with less receptivity to dopamine, it nonetheless results with more dopamine being in the blood stream. This state is called a hyperdopaminergic state. Source: Hyperdopaminergic state in alcoholism Natalie Hirth, Marcus W. Meinhardt, Hamid R. Noori, Humberto Salgado, Oswaldo Torres Ramirez, Stefanie Uhrig, Laura Broccoli, Valentina Vengeliene, Martin Roflmanith, Stephanie Perreau-Lenz, Georg Kohr, Wolfgang H. Sommer, Rainer Spanagel, Anita C. Hansson Proceedings of the National Academy of Sciences Feb 2016, 201506012; DOI: 10.1073/pnas.1506012113.

One can hypothesize that during this hyperdopaminergic state of hyperactivity, white blood cell count would rise considerably and so would blood pressure, along with all of its correlated factors. This outcome would have to be standard for defining alcohol's effect on the body in order to make it fit the appropriate side of health, which would be side one. In essence, and hypothetically, alcohol would be able to fight flu symptoms, while caffeine would fight gastro/nausea issues. In support of alcohol fighting flu symptoms, Dr. William Schaffner, chair of preventive medicine at Vanderbilt University Medical Center, told ABC News in 2018: "The alcohol dilates blood vessels a little bit, and that makes it easier for your mucus membranes to deal with the infection," Source: Drinking A little Whiskey Might Actually Help Relieve Cold Symptoms - by Kate Bratskier of HuffPost.

However, to be better in line with side one and side two of health, I would have to conclude that alcohol's constriction of blood vessels would make more sense as a mitigator of cold symptoms.

Decongestants, which are a standard for fighting the cold or flu, raises blood pressure. So, therefore, alcohol would have to align with those factors in order to fully comply with side one and side two of health(high blood pressure being on the opposite side of the flu and therefore an antagonist to flu symptoms) and also prevailing medicinal determinants. This opens the door for caffeine to antagonize things like high blood pressure, high white blood cell count, and gastro/nausea problems. There have been studies that link to coffee to lower blood pressure. While it is well known that coffee would raise blood pressure during intake, determining factors after coffee is used and released by the body.....as the actual outcome of coffee.... allows us to makes sense of coffee's lowering of blood pressure due to a depletion of calcium. According to Webmd, "Calcium channel blockers are drugs used to lower blood pressure. They work by slowing the movement of calcium into the cells of the heart and blood vessel walls, which makes it easier for the heart to pump and widens blood vessels. As a result, the heart doesn't have to work as hard, and blood pressure lowers." Source: WebMD Medical Reference Reviewed by James Beckerman, MD, FACC on October 10, 2017.

This allows us to make perfect sense of how studies would flnd that coffee(caffeine antagonism to calcium) would reduce blood pressure. Example: Habitual coffee consumption and blood pressure: an epidemiological perspective. Geleijnse JM1. PMID:19183744 PMCID:PMC2605331 DOI: 10.2147/vhrm.s3055.

More studies support coffee lowering blood pressure. "Researchers at the Preventative and Clinical Investigations Center in Paris, France observed the blood pressure of almost 200,000 men and women between the ages of 16 and 95 for 10 years and recorded their blood pressure, pulse pressure, and heart rate. The findings revealed that those who avoided coffee and tea consumption all together had the highest rates of blood pressure, pulse pressure, and heart rate. And, those who drank tea the most often had the best health reports. Even coffee drinkers fared better than those who didn't drink coffee at all." Source: Caffeine From Tea And Coffee Lowers Blood Pressure: Researchers Say 4 Cups A Day Does The Deed by Samantha Olsen of www.medicaldaily.com. We can update our side one and side two of health with alcohol and caffeine:

Side one of health	Side two of health
High White blood cell	Low White blood cell
High blood insulin	Low blood insulin
High blood pressure	Low blood pressure
High cholesterol	Low cholesterol
Cancer	Flu symptoms
Gastroproblems	Vitamin A(beta carotene, sugar)
Vitamin E	Malaria
Sickle Cell Anemia	Statins
Ebola-stage 2	Cardiogenic shock
Heart Attack	depression(Low dopamine)
Happiness(high dopamine)	Magnesium
Vitamin D	Vitamin C
Calcium	Vitamin K
VitaminB12	Iron
Zinc	caffeine
alcohol	

Chemotherapy which is a treatment used to fight cancer, involves a number of side effects like flu symptoms, low white blood cells, low blood pressure. Upon observing side two of health, one can notice that many of those side effects that relate to Chemotherapy are found in many of the elements of side two. Vitamin observation also applies here. For instance, chemotherapy has been also known to raise the chances blood clot formation and when observing side two of health, we can see that Vitamin K, which activates our bodies' blood clotting mechanism, affirms that diagnostic. Because Cancer would obviously be on the opposite side of Chemotherapy, on Side one, chemotherapy becomes a potential treatment to fight against all things related to side one of health....not just cancer, but heart disease, Ebola, sickle cell anemia, high blood pressure, high cholesterol. Upon research, we find that chemotherapy drugs have been used with some success against the aforementioned. However, Chemotherapy has been linked to high cholesterol, which wouldn't make sense on our heath layout. Further research shows that this cannot be resolved to high cholesterol on side one and low cholesterol on side two of health. This indicates a need for a change to be made. High cholesterol on the side one of health would have to be changed to High HDL Cholesterol, while Low Cholesterol on side two would have to be changed to Low HDL Cholesterol. HDL cholesterol is what's considered good cholesterol. Low LDL(bad cholesterol) would have to be placed on side one, with High LDL placed on side two. This would align with

studies that places low LDL as a cancer risk, and higher LDL as a symptom of chemotherapy. Doing this essentially would link beta carotene, vitamin A, C, and K to high LDL, high triglycerides. As confusing as that seems, it would actually explain why vegans are getting high LDL counts in blood tests. So this is what our updated layout of side one and side two of health would look like:

Side one of health	Side two of health
High white blood cell	Low White blood cell
High blood insulin	Low blood insulin
High blood pressure	Low blood pressure
High HDL cholesterol (good cholesterol)	Low HDL cholesterol (good cholesterol)
Low LDL cholesterol (bad cholesterol)	High LDL cholesterol (bad cholesterol)
Cancer	High Triglycerides
Gastroproblems	Flu symptoms
Vitamin E	Vitamin A(beta carotene, sugar)
Sickle Cell Anemia	Malaria
Ebola-stage 2 Heart Attack	Statins
Happiness(high dopamine)	Cardiogenic shock
Vitamin D	depression(low dopamine)
Calcium	Magnesium
VitaminB12	Vitamin C
Zinc	Vitamin K
Alcohol	Iron
Blood thinning	Caffeine
	Chemotherapy
	Blood clot

So now we can look for evidence that Chemotherapy is an antagonist to side one of health and a promoter of factors on its own side, side two. Metabolic syndrome, which is a combination of biochemical abnormalities associated with cardiovascular problems, was found to be increased amongst survivors of cancer after chemotherapy treatment. Source: Metabolic syndrome induced by anticancer treatment in childhood cancer survivors Hee Won Chueh, MD, PhD Jae Ho Yoo, MD, PhD Ann Pediatr Endocrinol Metab. 2017 Jun; 22(2): 82-89.

In order to avoid confusion, a clear distinction needs to be made between heart attack on side one and blood clot problems on side 2, which leads to heart attack. Heart attack on side one relates to

cardiovascular disease and side two relates to circulation problems. Embolism would be a better way to describe a cardiac event on side two. I think heart problems and blood clots are used interchangeably since blood clots cut off oxygen to the heart, which causes heart attacks. Therefore, it can be confusing when reading medical terminology and deciphering what is meant by heart attack. Vegans are known to be at risk for blood clots, while simultaneously being protected from cardiovascular disease. That in itself infers that blood clotting mechanisms, such as the ones invoked by Vitamin K, actually fights off cardiovascular disease. So, metabolic syndrome arising from chemotherapy must relate to clotting factors. According to the layout, High LDL must also relate to clotting issues and not cardiovascular disease. More research is coming forth that LDL cholesterol is not actually linked to heart disease. Source: LDL-C does not cause cardiovascular disease: a comprehensive review of the current literature Uffe Ravnskov, Michel de Lorgeril, David M Diamond, Rokuro Hama, Tomohito Hamazaki, Bjorn Hammarskjold, Niamh Hynes, Malcolm Kendrick, Peter H Langsjoen, Luca Mascitelli, Kilmer
S Mccully, Harumi Okuyama ORCID Icon, Paul J Rosch, Tore Schersten, Sherif Sultan & Ralf Sundberg Published online: 11 Oct 2018.

This possibly opens the door to also hypothesize that high LDL can fight cancer. In fact, Lower LDL cholesterol has been found to be a cancer risk.
Source: American College of Cardiology. "Low LDL cholesterol is related to cancer risk." ScienceDaily. ScienceDaily, 26 March 2012. < www.sciencedaily.com/releases/2012/03/120326113713.htm>.

This aligns perfectly with the layout of side one and side two of health as high LDL cholesterol is on the opposite side of Cancer. We do, however, run into issues with the proper placement of Statins. Since statins are known to lower LDL cholesterol, it cannot be placed on the same side as high LDL cholesterol. If we move statins to side one of health, it would make statins a supporter of cancer and high HDL cholesterol, but a fighter against the flu and malaria. Here would be the new layout with statins now on side one of health:

Side one of health	Side two of health
High white blood cell	Low White blood cell
High blood insulin	Low blood insulin
High blood pressure	Low blood pressure
High HDL cholesterol (good cholesterol)	Low HDL cholesterol (good cholesterol)
Low LDL cholesterol (bad cholesterol)	High LDL cholesterol (bad cholesterol)
Cancer	High Triglycerides
Gastroproblems	Flu symptoms
Vitamin E	Vitamin A(beta carotene, sugar)
Sickle Cell Anemia	Malaria
Ebola-stage 2	Cardiogenic shock
Statins	depression(Low dopamine)
Heart Attack (heart disease)	Heart attack (embolism)
Happiness(high dopamine)	Magnesium
Vitamin D	Vitamin C
Calcium	Vitamin K
Vitamin B12	Iron
Zinc	Caffeine
Alcohol	Chemotherapy
Blood thinning	Blood clot

Statins as a fighter against depression still poses an issue as statins have been known to cause depression. Because statins, in this layout, would support heart attacks from heart disease, the prevention of heart attacks related to the use of statins must be associated with the formation of blood clots related to embolisms. Since statins have been found to lower blood clot risk, we can imply the hypothesis that statins only relates to fighting against heart attacks arising from that, and not from heart disease. Source: Setor K Kunutsor, Samuel Seidu, Kamlesh Khunti. Statins and primary prevention of venous thromboembolism: a systematic review and meta-analysis. The Lancet Haematology, 2017; DOI: 10.1016/S2352-3026(16)30184-3.

The study that showed high LDL isn't linked to cardiovascular disease supports the idea that statins wouldn't prevent heart disease as shown on side one of health.

The formation of health aspects into two sides allows for health philosophy to make sense of complex factors regarding the different types of things we consume and the treatment protocols we follow.

Nietzsche's philosophy about the will to power is certainly a major component that drives the operations of our physical health. If a balanced struggle between vitamins and minerals is essential for our physical health, then certainly this aspect of a struggle must apply analogously to what would be required for our existential health. Earlier in the chapter, it was mentioned how Nietzsche's observed that the god Apollo would exert himself "more rigid and menacing then ever." I hypothesized that this is essentially what happens in Ebola and other biological agents.

Three biological agents that have been a concern are Anthrax, Ebola, and Small-pox. Earlier in the chapter, I made an analysis on which side of health Ebola could be designated. After researching the stages of Ebola-- with initial symptoms being flu-like and later symptoms being more gastro related—I came to a consensus that the later stage of Ebola symptoms (which are gastro-related)should go on side one. Coincidentally, the heavy bleeding which occurs at the later stages of Ebola is another reason it fits on side one; blood thinning is on side one. Also, the elevated white blood cell count or leukocytosis that damages blood vessels by constantly tearing holes in blood vessel walls further affirms the designation; high white blood cell count is on side one. All of these allow for Ebola's later stages(or stage 2) to be a good fit for side one. This course of disease progression is very similar to the stages that occur with anthrax inhalation. Initial symptoms of anthrax inhalation are flu-like symptoms. Later symptoms are gastro/bleeding related. The big difference between Ebola and Inhalation anthrax is the white blood cell count. In Ebola, it's common for patients to develop leukocytosis, an abnormally high white blood cell count. In anthrax inhalation, patients have been found to have a lower white blood cell count with the gastroenteritis that arises in the later stage. Studies have found that a toxin in anthrax is able to paralyze the white blood cells and thus keep them from fighting the infection. In terms of our list, this complicates the allocation process for anthrax. Its inhibition of blood clotting and manifestation of gastro symptoms align with components on side one. However, based on our thesis, those problems mentioned would bring with them some measure of increased white blood cell count(high white blood cell count is also on side one), but that is seemingly not the case with inhalation anthrax. However, in a 2001 CDC(Centers for Disease Control) interview with acting deputy director of CDC's National Center for Infectious Diseases Dr Julie Gerberding, she states "We know from the cases that have been reviewed so far, that most of the patients

with inhalation anthrax had high white blood cell counts, or indications of acute inflammation on their white cell count, and perhaps more importantly, none of the patients had a low white cell count, or an increase in the number of lymphocytes." If this is the case then Inhalation anthrax(stage 2) would go on side one with Ebola stage 2. So therefore, in both cases of Ebola and Anthrax inhalation, we can say that the white blood cells are being temporarily paralyzed at the flu stage, which is thus causing a subsequent over-reactive avalanche of WBCs when that flu stage ends.....leading to the effects of symptoms like bleeding and gastroenteritis and eventual respiratory failure. Once again, we see this "more rigid and menacing then ever" reaction as described in Nietzsche's philosophy regarding Dionysus and Apollo. It's important to note that hypotention has been documented in a number of inhalation anthrax cases. Hypotention is low blood pressure and is not on side one where inhalation anthrax(stage 2) would be. It's on side two. Our thesis would infer that hypertension(high blood pressure) would be linked to inhalation anthrax on side one. High blood pressure is on side one. To resolve this, we have to infer that the dyspnea and diaphoresis that comes from anthrax inhalation is hypertensively(possible pulminary hypertension) induced and the subsequent progressive loss of oxygen is the reason for the hypotension that takes place near death from anthrax inhalation. Here is the update of the side one and side two of health:

Side one of health	Side two of health
High white blood cell	Low White blood cell
High blood insulin	Low blood insulin
High blood pressure	Low blood pressure
High HDL cholesterol (good cholesterol)	Low HDL cholesterol (good cholesterol)
Low LDL cholesterol (bad cholesterol)	High LDL cholesterol (bad cholesterol)
Cancer	High Triglycerides
Gastroproblems	Flu symptoms
Vitamin E	Vitamin A(beta carotene, sugar)
Sickle Cell Anemia	Malaria
Ebola-stage 2	Cardiogenic shock
Statins	depression(Low dopamine)
Heart Attack (heart disease)	Heart attack (embolism)
Happiness(high dopamine)	Magnesium
Vitamin D	Vitamin C
Calcium	Vitamin K
Vitamin B12	Iron
Zinc	Caffeine
Alcohol	Chemotherapy
Blood thinning	Blood clot
Inhalation Anthrax-stage 2 (gastro symptoms)	Inhalation Anthrax-stage 1 (flu symptoms)

Another biological agent is the Botulinum toxin that causes Botulism. It is obtained from bacteria called Clostridium botulinum. Botulism operates in the body by attacking neurotransmitters, causing symptoms such as nerve damage, paralysis, and eventual respiratory failure and death. Other symptoms are difficulty speaking, seeing, and swallowing along with drooping eyelids. There is also muscle weakness starting in the trunk and then moving to the limbs before an eventual muscle paralysis and difficulty breathing kicks in. The most common initial symptom is constipation and for foodbourne botulism—dizziness and nausea. These come before the later muscle weakness and neurological problems. Botulism is spread by either aerosol or food. "Botulinum toxin is 15,000 times as toxic as the nerve agent VX, and 100,000 times more toxic than sarin.", according to a study done by Jan Glarum, Don Birou, and Edward CetarukMD entitled Assessment of Likely Mass Casualty Events and Potential Hospital Impact https:// doi.org/10.1016/B978-1-85617-701-6.00002-4. This underscores the magnitude of danger concerning possible weaponization of this toxin. When observing the side one and side

two of health to see where botulism fits within that framework, we can refer back to the fundamental operation of this biological agent which is to attack the neurotransmitters. Since there is no noticeable change in vital signs upon contracting botulism, we can deduce botulism to having dopamine theme with a very strong neurological component. Botulism's later symptoms like vision problems, difficulty swallowing, slurred speech and muscle weakness mirror strongly those of dopamine deficiency: diplopia(double vision)/ difficulty eating and swallowing/ difficulty speaking and forming words/ problems holding the body in an upright position/ difficulties with balance when standing and walking/ uncontrollable eye movements. The source for diplopia symptoms in dopamine deficiency came from a study about Parkinson's disease where it's revealed that "Dopamine plays an important role in several processes related to vision, such as adaptation to light, oculomotor control, contrast sensitivity, color vision, visuospatial construction and spatial working memory [4–6]. Lack of dopamine can therefore lead to a range of visual disturbances in PD patients, such as diplopia."(Borm CDJM, Smilowska K, de Vries NM, Bloem BR, Theelen T. How I do it: The Neuro-Ophthalmological Assessment in Parkinson's Disease. J Parkinsons Dis. 2019;9(2):427-435. doi:10.3233/JPD-181523). Please note that people suffering from Parkinson's disease have low brain dopamine concentrations. The similarities between both the symptoms of dopamine deficiency and botulism allow us to designate botulism to side two of health where low dopamine is already located. We can also add Parkinson's disease there since it corresponds with low dopamine. This allows us to observe botulism as a biological agent, but with a somewhat contrast symptoms typology to Ebola or Anthrax. Ebola and Anthrax begin flu-like before becoming gastro-related. Botulism, somewhat conversely, starts (in some cases) with gastro problematic symptoms before being followed by neurological/dopaminergic impairments. Symbolically from a Nietzsche standpoint, in this case of Botulism, Dionysus is asserting himself more "rigid and menacing than ever."

Plague (Yersinia Pestis) was most famously coined "Black death" due to the black scabs that form on the skin during infection. In the 14th century, the disease wiped out a third of the population of Europe. It's primarily contracted by rodents such as rats, mice, squirrels, and rabbits. It's spread to humans via bites from the infected fleas of those rodents, mainly rat fleas. The infection occurs in different forms: bubonic, septicemic and pneumonic. Bubonic plague infection of the lymph nodes result in mostly flu-like symptoms—

high fever, chills, muscle aches, headaches, extreme weakness and swollen lymph nodes. Antibiotics in a timely fashion resolves 90% of the cases. However, when left untreated, the Y. pestis bacteria of Bubonic plague eventually enters the blood stream and the infected person then contracts whats called Septicemic plague. The symptoms of septicemic plague are gastro-related and include nausea, vomiting, diarrhea and abdominal pain. The infected person also develops severe bleeding problems, bruises, blood in the urine and from the mouth, nose and rectum. The bleeding problems are followed by severe breathing difficulties and even death. With timely treatment, 75% to 80% of people survive. The connection between bubonic and septicemic plague as the same infection in different stages follows the pattern we see in both Ebola and Anthrax where a first stage presents flu-like symptoms, and a second stage results in gastro/bleeding symptoms. In Ebola and Anthrax, the flu-like illness(side two) serves almost like an igniter to induce an avalanche of everything related to gastro/bleeding and side one of our list. Symbolically speaking, Apollo is asserting himself "more rigid and menacing then ever" once again in this case. The difference between the plague vs Ebola and Anthrax is that the first and second stages of the Plague infection are given different names—Bubonic and Septicemic respectively. This distinction between the stages of the same infection isn't denominated in Anthrax and Ebola. The symptomatic aspects of Plague allow us to allocate Bubonic plague with flu-like illnesses to side two and Septicemic plague to side one with gastro problems, Anthrax(stage 2) and Ebola (stage 2). Another form of plague is Pnuemonic, which happens when the Y. pestis bacteria affects the lungs. The symptoms are flu-like and is transmitted through breathing in droplets—from infected humans or animals--that contain Y. pestis bacteria. This is the most rare form, but can be easily weaponized as a bioterrorism agent. Pnuemonic plague would go on side two. Here is our updated lists with Botulism and Plague allocated appropriately:

Side one of health	Side two of health
High white blood cell	Low White blood cell
High blood insulin	Low blood insulin
High blood pressure	Low blood pressure
High HDL cholesterol (good cholesterol)	Low HDL cholesterol (good cholesterol)
Low LDL cholesterol (bad cholesterol)	High LDL cholesterol (bad cholesterol)
Cancer	High Triglycerides
Gastroproblems	Flu symptoms
Vitamin E	Vitamin A(beta carotene, sugar)
Sickle Cell Anemia	Malaria
Ebola-stage 2	Cardiogenic shock
Statins	depression(Low dopamine)
Heart Attack (heart disease)	Heart attack (embolism)
Happiness(high dopamine)	Magnesium
Vitamin D	Vitamin C
Calcium	Vitamin K
Vitamin B12	Iron
Zinc	Caffeine
Alcohol	Chemotherapy
Blood thinning	Blood clot
Inhalation Anthrax-stage 2 (gastro symptoms)	Inhalation Anthrax-stage 1 (flu symptoms)
Septicemic Plague	Botulism (stage 2)
	Bubonic Plague
	Pnuemonic plague

In the deadliest viruses, it seems apparent that one side of health asserts a much greater than normal force against the other side of health, essentially a greater will to power. If this aspect of imbalance (in terms of the components of health) applies to the destruction of health, then if Nietzsche is valid, the aspect of imbalance as it relates to the components of reality could apply to the destruction or denigration of reality.

Chapter 11

Its important to try and gather the perspective of atheism and make clear that atheism is not an attack on religious faith, but an attack on religious systems which promote unsubstantiated beliefs as actual scientific facts in the present tense. The reason to mention this is because there are many atheists who hold beliefs or theories about a vast array of subjects, and yet maintain that they are just that, theories or beliefs. This is unlike religious thought, which will maintain that a belief is indeed a fact in the present tense. So it's important to make clear that atheism is not an attack on faith itself, but an opposition to faith being presented as an actual fact that can be substantiated in the present tense. Many atheist are actual advocates of free thought. The problem of atheism from a religious perspective is that the religious school of thought espouses that morality is rooted in faith or belief, that without this faith, there could be no morality. Even the argument that morality can exist without faith begs the question of how could morality itself be proven good or bad within a natural environment that is itself amoral. This brings the outlook from one dimension of whether or not God exists, to another dimension of what is good or bad strictly in terms of nature.

It would be unfair to say that morality is motivated strictly by belief in God to the exclusion of the fear surrounding a belief in punishment for one's actions. Because belief in punishment as a driver of right action can be applied by unbelievers strictly in the natural earthly realm, an atheist can make a convincing argument that a belief in God alone is therefore not necessary in the earthly realm. This can be substantiated by the much lower crime rate in countries that are atheistic(not professing a belief in a deity), who still have that same fear of punishment that believers in religion would have in their perspective of how punishment relates to both the earthly and spiritual consequences. Even in the Tanakh, many of the themes surrounding God's existence and the desire to strive for a perfect adherence to the Law is rooted more so in fear of experiencing bad fortune here on Earth than it is to the fear of what happens after death. One can extrapolate from themes in the Old Testament that religion comes from an idea that earthly bad fortune takes place when people don't adhere to tribal law. This is almost akin to superstition which drives all humans to some extent. The fear related to a non-belief in a spiritual punisher doesn't stem as much from within the realm of deterrence by way of punishment as it does from the realm of how deterrence would be applied by way of

situations where earthly punishment would not follow. Because humans face situations where earthly punishment is not a factor, the question becomes of how to deal with this likelihood of immorality arsing from such scenarios. This is where a belief in God as a punisher for one's actions after one dies can fill this gap in an earthly sense. However, the atheist can provide a substantial argument that while such an idea is plausible, it's still nonetheless ineffective. This can be extrapolated from scandals that have taken place within the Church, and the corruption/violence that still takes place within countries that mostly profess to believe in God.

Nietzsche recommended that Christian morality be replaced with one based on art and philosophy. This is a vague idea because art and philosophy can comprise of anything. Reading his philosophies impels us to presume that some form of atheism is what he would be inclined to support. I inferred that Nietzsche—as it relates to his archetype—could never ascribe to what is perceived to be status quo. When he describes the advantageous aspects of ancient Greek culture, he also indirectly advocates in favor of polytheism, along with the aspects of science, art, and philosophy that dominated that era of Greek culture. Athens worshiped Athena, goddess of wisdom. Sparta worshiped Ares, god of war. Delphi worshiped Apollo, god of the Sun. In fact, these gods were part of a list of 12 led by Zeus:

Zeus
Athena
Apollo
Poseidon
Hermes
Hera
Aphrodite
Demeter
Ares
Artemis
Hades
Hephaistos
Dionysus

These gods were the 12 Olympian gods, who were believed to have resided on Mt. Olympus.

It is easy to presume that atheism is monolithic in its outlook which maintains that no god exists. However, in Nietzsche's case, we find that his atheism is derived from a free-thought outlook—basically one that upholds a contrary notion to that of the status quo strictly for the sake of exerting one's freedom of thought. Otherwise, he would not point to ancient Greece as his ideal model for society.

While there are 12 gods that comprised the ancient Greek belief system, Nietzsche singled out 2: Apollo and Dionysus. Nietzsche assigned Apollo to reason, logic, learning(a dream state); Dionysus to raw human instinct(a drunken state). Nietzsche believed that a synthesis of these 2 were essential to human existence. Much of contemporary morality advocates an overcoming of our baser raw primitive instincts. Since Nietzsche sees both of these aspects as important(reason and ignorance), a religion based on his ideology would have incorporate this dual aspect. It is certainly easy to see how the existence of one upholds the existence of the other. Reason/logic is often a reaction to ignorance, while ignorance can be a reaction to reason /logic. One overriding the other essentially kills the reactive element needed to keep itself alive, which therefore causes the victor to eventually collapse. An example is how muscles are developed when they have to apply resistance to another force and how muscles atrophy when resistance is no longer applied. Existence is essentially the same: Existence becomes stronger when it can resist a force opposed to it, but the key is for that opposing force to remain so that existence can continue to grow stronger by way of resistance. No resistance and the muscles of existence simply atrophy. One can apply this to the Apollo-Dionysus dynamic. Apollo as maintaining our existence by continually resisting the ignorance/raw instinct of Dionysus, which wants to wipe out reason's existence.

Under such a moral system, one does not have to assign Apollo or Dionysus to lordship. We can simply reference them as energies. "Right and Wrong" or "Good and Evil" can be assigned simply to "consequence." This is not good or bad, but doing this or that has consequences of this or that.

Designing a construct based on this dynamic is a difficult task because one is building something with components that can destroy it. This opposing aspect can be choreographed or one can simply allow society to take shape and then simply apply opposition to mainstream when the existence of an opposing force becomes necessary. The latter is more applicable to how a Nietzsche archetype

would apply things. If we rid the notion of "good or evil." then it should be replaced with the "realization of energies and the balancing of opposing forces." Under this construct, the society would hypothesize that humans are ruled by a complex network of energies. When some go unfulfilled, others become more active. An example is if a person has constructive energy toward a certain endeavor, but comes upon an obstructive force or scenario, then that person could in reaction release another form of energy—a destructive energy—which is oppositionary in its own way. The outcome is judged based on these energy factors and not moral reasoning. This can even apply in Nietzsche's life. Since Nietzsche fell in-love(a constructive emotional energy) with Lou Salome, but came upon obstruction by being rejected and also by being subverted, he ultimately reacted by giving into a destructive energy that lent opposition to things of the mood and of the temporal lobe and of the status quo. Had that form of constructive energy been allowed expression, he would have contained his destructive energy. This would be the basis of this replacement morality—keeping the human from releasing the destructive force. If the human does release it, then the society was inefficient in providing the necessary mitigating factors. Survival is normally the foundation of a social construct. In this case, survival and efficiency would be the impetus.

This destructive energy has a resting form and should be allowed some expression in its resting state. For instance, theft and robbery has a resting form of open unfiltered face to face communication. This resting form should be allowed some expression by the society. Anarchy has a resting form of laziness and procrastination. Nationalism or tribalism has a resting form of careless indirect speech or gossip. Domestic terrorism has a resting form of restlessness and careless thinking. Debauchery and recklessness has a resting form of wanderlust and poor diet. Clown-ery and foolishness has a resting form of poor hygiene and a sad facial expression.

Building a society based around the Nietzsche archetype is not necessarily catering to it's circumstantial-based ideas. Adhering to this archetype can be done by simply taking an approach that formulates contingencies against the Nietzsche archetype's own tendencies. In doing this, one can build a utopian scenario and simultaneously keep it from being subverted by the Nietzsche archetype. Doing this requires expanding accessibility to feminine energies. When men are conjoined with women in relationships, a

large content of negative reactive energy within men is kept in check. The most efficient way to enable access to women is through the formation of groups. The existence of nightclubs and bars, while effective in initiating the approach and introduction, don't always provide the environment for furthering a kinship between man and woman. The relationship is left having to develop outside of the nightclub or bar arena. And if the man is handicapped in terms of wealth, status, or physiology, he will be unable to further his aim towards consummating the relationship. If a man is well put together, the bar or nightclub scene would not undermine his efforts to find and keep a mate. This is why another approach is necessary for those who do not have the attributes necessary to garner the pivitol first impression required in breaking the ice of a potential romantic involvement.

The small hobby-based groups are a better option for the less socially inclined. This environment allows them to form an impression over time and also display personality characteristics that are held in high regard by women i.e. how good a man is at making friends with those of the same sex. A man's ability to be nice to other men and also maintain good connections with other men is an often over-looked feature that men do not recognize as something that women would look for in men. For some women, a man's connections is a top priority for her when it comes to choosing a mate. It's important for the non-status, non-wealth, or non-bravado-inclined to tap into this demographic. This is much easier to do in smaller settings consisting of shared hobbies.

Another option is to simply infiltrate the woman's inner circle of friends, which is something that may still need to be done even in hobby-based group settings. Infiltrating the woman's inner circle is standard protocol for non-wealth, non-status, or non-bravado-inclined men in school and life. This requires the less socially inclined to muster up a certain discipline to meet and make connections with other men, since men and women will often make up a woman's inner circle. Women measure a man's niceness by his ability to make friends and connections with other men. While introversion may hinder the ability to initiate friendship, it does not the hinder the ability to keep them. Awareness of this will help one realize that initial difficulties and awkwardness will eventually pass and rapport will be developed at some point. The more rapport a man develops with men in a woman's inner circle will greatly increase his chances of a romantic encounter—if not with the target female, then

perhaps with another female in the group. Women have a tendency to promiscuity with men they perceive to be within their inner circle. The probabilities are high that if the woman perceives a man to be part of her inner circle, she could target that man for romantic encounter, irrespective of status or money or bravado, and in some cases irrespective of physiology and confidence level.

The key sign of romantic interest by a woman towards a man is arm-touching. This outranks hugs by far as the indicator that a woman is romantically interested. Arm touching is a sign that a kiss on the cheek is imminent. Therefore, a simple outline of a non-status, non-wealth, non-bravado man's plan to garner a romantic response is to simply identify the woman's inner circle, began making friends with the men in her circle(forgive the initial awkwardness since it will pass) and as time passes in fellowship with members of her inner circle, wait for any of the females in that group to start consistently touching one's arm. It is a signal that one is very close to a sexual/romantic encounter. When the woman's consistent contact becomes arm to arm—the side of her arm touching the side of the man's arm—one will be able to advance for a kiss and then possibly have a sexual encounter followed by a relationship. This protocol does not require any bravado. It only requires patience and kindness and strong connection with the men in her circle. Dealing with the men in her circle will require a great deal of patience, especially if they are inclined to bravado and jealousy. The harsh reality here is that one has to deal with men in order to gain access to a woman. The upside for the introvert is that his natural passivity may aid in maintaining connections. Keep in mind that making and keeping friends is essentially "power." Something that should not be underestimated in terms of attractiveness. All the introvert has to do is forgive himself and others for the initial awkwardness that will fade away. The remainder of his personality will be helpful in keeping his connections, which will in itself aid his romantic pursuits.

A handicapped physiology is very limiting. While deformity lowers one's chances of consummation, it does not completely eliminate it. However, one in that predicament may have to lower his standard of attractiveness for women in order to deal with the inferiority complex that arises with a deformed physiology.

If it turns out that the woman does not have an inner circle, the man must show that he has one of his own. Even the less socially inclined female will appreciate the man who has his own circle of friends.

Being nice, developing friendship, and keeping them is essentially "power."

The society must first enable access to romantic consummation. There are already schools, nightclubs, bars, and dating websites. These are helpful for most male archetypes. However, it still leaves the introvert, socially awkward archetype at a disadvantage. In order to accommodate this demographic, another institution must be developed by the society and it has to tap into the hobby-based group dynamic.

Yet, the introvert may insist that he is simply unable to make friends. However, just being present in many cases will compel other men to approach him for a multitude of reasons. They may simply ask for a quick favor or resource. And this can leave the door open to social connection with that person depending on how outgoing he is and how often he approaches the introvert asking for his help. If he has other friends, this will provide the introvert access to his social connections. If he is consistent in asking the introvert for favors or resources, then it may be easier for the introvert to build a connection. In this regard, the introvert's only response has to be whether or not he decides he wants to help them. The introvert doesn't have to display any charisma or persona. He just simply has to be present. Social connection implies that there is a certain degree of comfort between the introvert and the other man. Comfort which entails that the other man has accepted the introvert's personality type. The advantage the introvert has will be "patience" since it is likely that he will not be concerned if a friendship with another male does not develop. In his mind, the number one interest is a woman, and men are simply a stepping stone to that goal.

If the introvert is lucky, the man approaching him on a regular basis and by default building a connection with him by asking for little favors here and there will have an inner circle of his own with both men and women. Favors asked by this person could be regarding directions, knowledge, or a small amount of money. But once a connection is made with just that one person, the introvert can go to the next step, which is making a connection with another male in his circle. Not everyone in the circle will like the introvert. So, this will require some patience and self-forgiveness. Just being present without saying much will suffice. The introvert can simply wait for another male member of the circle to ask for a favor and build from there, as done previously. Once the introvert is able to make a connection with at least 3 males in that circle, the women in the

group may develop some comfort with him and will initiate conversation. Here, it is important to remember to remain nice to the other males in the group. As the introvert's reputation grows in that circle, the women will be more comfortable with him. Once he has established a good connection and comfort with 3 males in that group, he won't have to be present as much. And at the same time, he will still be regarded by the women as having some social leverage. He can be his introverted self again while still enjoying the privileges of group acceptance. However, he should not not stay away for too long. It is still important to maintain the connection and comfort he has with the 3 males in the group, since that will be key in getting a woman in the group to be comfortable with him. When it comes to connecting with the woman of interest, the best methodology is to engage with her and then back away and focus on the male friendships. The introvert must then continue to show to her how connected he is in the circle. He should do favors for the male members of the group in front of her. And then re-engage her with conversation or small talk. Keep following this program until the arm touching begins. That is usually the key sign and the first signal of romantic interest by the woman. Confirmation is when it becomes arm to arm—she begins rubbing up against the introvert with the side of her arm touching the side of his arm. At that point, the introvert has achieved romantic interest. However, she may initially be more comfortable showing him this affection within the group environment before getting him into a one on one situation. Being introverted, he may have to continue on this path until she makes an invitation where he and her can be alone. If the woman is a drinker, the chances of her moving forward with this sexual stage increases exponentially.

Simply being present and fulfilling favors here and there is enough for the introvert to develop social connections and a certain degree of comfort with others, since an outgoing male will always be willing to approach others and ask someone for help. For this reason, the introvert does not have to rise much above his natural station in order to develop the social connections needed to get women comfortable with him. The introvert is often too quick to focus on the female, forgetting the other necessary factors that will make the process much easier. If the introvert can remember not to throw away male friendship and connections that fall into his lap, he can increase his odds of having more women in his life. Nietzsche was certainly on the right path in his efforts to forge a romantic relationship with Lou Salome. He was part of their developing

commune and certainly a part of her inner circle. Had the commune developed and Nietzsche increased his influence in that sphere, Lou Salome would have eventually come around to accepting his advances. If not her, then perhaps other women who would have later joined the commune may have taken an interest in Nietzsche. While Nietzsche may or may not have been an introvert, this strategy of getting involved in a woman's inner circle may have worked out for him had his sister not intervened and disrupted his pursuit.

When society has made enough concessions to provide enough romantic avenues for the introvert, it can move forward with setting up the institutions. A society that taps into Nietzsche has to be built with the racial and biological distinctions in mind. I prefer to focus on phrenology since this gives a better clue into the advantages of different humanoids. However, phrenology and race must be honored accordingly. The Aryan high broad forehead group must be responsible for creating and maintaining infrastructure for all the other humanoids since this is a feature of the high broad forehead. If we look at western society historically, we do see how european infrastructure has provided avenues of expression for other racial archetypes.....provided that discrimination was at a minimum at such a juncture. European infrastructure has also allowed other racial groups to maneuver away from their own internal social limitations that keep them from maintaining infrastructure within their own demographic. Much of the current advanced infrastructure around the world which has improved the quality of life for much of humanity comes from the German racial/phrenologic archetype. Automobiles, mass printing, nuclear power, computers /internet, and space travel all have their origins in either Germanic people or those carrying Germanic blood. However, this aspect is held in check by this same archetype's history of inducing global war and conflict. Nevertheless, this gene is still required for maintaining and improving the infrastructure through architectural design and planning. This leads us into a hypothesis that the city of Atlantis as it was intended can be reformulated in the present society, however the racial component has to be honored, at least at the outset the Atlantis construction. This will keep the Nietzsche archetype in check and keep it from subverting any mainstream aspects that arise from the initial Atlantis program.

This new infrastructure must accommodate the biological advantages of the 6 distinct races/phrenologies. The high broad forehead/Aryan group must use creativity to draw up avenues of expression for the

other groups. Verbal expression, physical movement, health and beauty, social/power channels, skill-technical development, and recreation/relaxation. The Aryan high broad forehead group will accommodate himself and other qualified humanoids in the skill-based technical planning aspect. He will draw up the infrastructure for his high broad forehead group and for all the other phrenological archetypes. He has to keep in mind that the biological advantage of the other phrenological archetypes must be tied to the station created for them and must outweigh the advantages of other phrenological archetypes. This will keep other phrenological archetypes from competing and assuming dominance in stations outside of their own. They simply won't have the biology as a group to overtake a station specifically designed for another aspect of human biological expression expressed more significantly by another phrenological archetype. It is possible that the individual may be able to rise above his own station and express some abilities in another station. However, this will not be the case with the group as a whole. Since biological and phrenological expression will be tied to racial self-determination, many will be motivated to stick with the program. The key component in driving this would be for each group to be allowed to drive doctrines that hold their specific biological advantage as the key element and central aspect of existence. This competition should be allowed and will keep archetypes from losing foothold over stations that express their biological advantage.

This stringent racial/biological realism should be the outlook at the outset of construction of Atlantis, but can be de-emphasized later on for the sake of liberal outlooks. In the case of social collapse, this foundation will allow the biological archetypes to simply retreat to their stations and continue on their life path and life expression without too much conflict with other phrenological archetypes. The Atlantis construct has to be initiated and cultivated by the leftist archetype, essentially a Nietzsche archetype. The nationalistic Hitler archetype would have difficulty in providing the intellectual outreach required in creating, planning, and upholding the infrastructure for the other phrenological archetypes. The Hitler archetype would be influenced by a high degree of familiarity bias which would cause himself to focus more heavily on how Atlantis reconstruction would apply to the Aryan/high broad forehead demographics and their influence. This was the case with Heinrich Himmler during the 3rd Reich.

According to the philosopher Plato, Atlantis was a large island that existed in the Atlantic Ocean, opposite the mouth of the Mediterranean Sea. It is considered the place where man is believed to have crossed over from barbarism to civility. Over time, this island gave way to a mighty nation where people dwelt in harmony with one another. It was analogous to the Garden of Eden, the Elysian Fields, and the Olympos. The mythological gods and goddesses of the ancient Greeks, the Phoenicians, the Hindoos, and the Scandinavians existed as people on the island of Atlantis and the legends attributed to these gods are rooted in the real life historical achievements of men who existed on the island. The official religion of Atlantis is represented by the mythology of Egypt and Peru, a mythology that centered around Sun—worship. Egypt is believed to be the first colony of Atlantis and its landscape was designed to be similar to that of Atlantis. The bronze age is believed to have derived from Atlantis, while Atlanteans themselves were the first manufacturers of iron. The Phoenician alphabet was derived from the Atlantis alphabet. Atlantis was the first multi-ethnic civilizations. It was the original habitat of "the Aryan or Indo-European family of nations, as well as of the Semitic peoples, and possibly also of the Turanian races." Atlantis is said to have perished in a terrible disaster of nature. The entire island and all of its inhabitants sunk into the ocean. The survivors escaped to other lands and told of the great misfortune that occurred there. It is likely that those who retained much of the knowledge of Atlantis ended up in Egypt and the areas of Mexico and Central America. This can explain why the vast remains of cities and temples in Mexico and Yucutan resemble closely those of ancient Egypt.

Plato was the perhaps the most instrumental figure in preserving the history of Atlantis. For thousands of years, the literature describing Atlantis was considered to be nothing more than fable and myth. However, new research shows that lost continents are very real. Douwe van Hinsbergen, a geologist at Utrecht University in the Netherlands, published a paper in the journal Gondwana Research about a lost continent called Greater Adria, which separated from North Africa about 240 million years ago during the Triassic period. He and his collegues studied rocks beneath the Mediterranean sea and was able to reveal the extent of the continent. While the continent was not buried beneath the ocean, it was however buried beneath southern Europe. Around 140 million years ago, Greater Aldria got bulldozed by colliding with Southern Europe. It became buried beneath what is now Italy, Greece and the Baltics. This research affirms that there are lost continents.

Pluto gives an account of Atlantis in one of his late dialogues called Critias. "Critias" was intended to be part of a trilogy. Critias, the person, was Plato's great grandfather who heard the story of Atlantis from Dropides(his grandfather) who in turn heard the story from Solon, who learned it from an Egyptian priest. Solon was an Athenian lawmaker who lived in the 7th century BCE. The Egyptian priest told Solon that Atlantis existed 9000 years before. In "Critias," Critias gives his account of Atlantis as it was passed down to him by his grandfather Dropides:

"I have before remarked in speaking of the allotments of the gods, that they distributed the whole earth into portions differing in extent, and made for themselves temples and instituted sacrifices. And Poseidon, receiving for his lot the island of Atlantis, begat children by a mortal woman, and settled them in a part of the island, which I will describe. Looking towards the sea, but in the centre of the whole island, there was a plain which is said to have been the fairest of all plains and very fertile. Near the plain again, and also in the centre of the island at a distance of about fifty stadia, there was a mountain not very high on any side. In this mountain there dwelt one of the earth-born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter who was called Cleito. The maiden had already reached womanhood, when her father and mother died; Poseidon fell in love with her and had intercourse with her, and breaking the ground, inclosed the hill in which she dwelt all round, making alternate zones of sea and land larger and smaller, encircling one another; there were two of land and three of water, which he turned as with a lathe, each having its circumference equidistant every way from the centre, so that no man could get to the island, for ships and voyages were not as yet. He himself, being a god, found no difficulty in making special arrangements for the centre island, bringing up two springs of water from beneath the earth, one of warm water and the other of cold, and making every variety of food to spring up abundantly from the soil. He also begat and brought up five pairs of twin male children; and dividing the island of Atlantis into ten portions, he gave to the first-born of the eldest pair his mother's dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes, and gave them rule over many men, and a large territory. And he named them all; the eldest, who was the first king, he named Atlas, and after him the whole island and the ocean were called Atlantic. To his twin brother, who was born

after him, and obtained as his lot the extremity of the island towards the pillars of Heracles, facing the country which is now called the region of Gades in that part of the world, he gave the name which in the Hellenic language is Eumelus, in the language of the country which is named after him, Gadeirus. Of the second pair of twins he called one Ampheres, and the other Evaemon. To the elder of the third pair of twins he gave the name Mneseus, and Autochthon to the one who followed him. Of the fourth pair of twins he called the elder Elasippus, and the younger Mestor. And of the fifth pair he gave to the elder the name of Azaes, and to the younger that of Diaprepes. All these and their descendants for many generations were the inhabitants and rulers of divers islands in the open sea; and also, as has been already said, they held sway in our direction over the country within the pillars as far as Egypt and Tyrrhenia. Now Atlas had a numerous and honourable family, and they retained the kingdom, the eldest son handing it on to his eldest for many generations; and they had such an amount of wealth as was never before possessed by kings and potentates, and is not likely ever to be again, and they were furnished with everything which they needed, both in the city and country. For because of the greatness of their empire many things were brought to them from foreign countries, and the island itself provided most of what was required by them for the uses of life. In the first place, they dug out of the earth whatever was to be found there, solid as well as fusile, and that which is now only a name and was then something more than a name, orichalcum, was dug out of the earth in many parts of the island, being more precious in those days than anything except gold. There was an abundance of wood for carpenter's work, and sufficient maintenance for tame and wild animals. Moreover, there were a great number of elephants in the island; for as there was provision for all other sorts of animals, both for those which live in lakes and marshes and rivers, and also for those which live in mountains and on plains, so there was for the animal which is the largest and most voracious of all. Also whatever fragrant things there now are in the earth, whether roots, or herbage, or woods, or essences which distil from fruit and flower, grew and thrived in that land; also the fruit which admits of cultivation, both the dry sort, which is given us for nourishment and any other which we use for food—we call them all by the common name of pulse, and the fruits having a hard rind, affording drinks and meats and ointments, and good store of chestnuts and the like, which furnish pleasure and amusement, and are fruits which spoil with keeping, and the pleasant kinds of dessert, with which we console ourselves after dinner, when we are tired of eating—all these that

sacred island which then beheld the light of the sun, brought forth fair and wondrous and in infinite abundance. With such blessings the earth freely furnished them; meanwhile they went on constructing their temples and palaces and harbours and docks. And they arranged the whole country in the following manner:—

First of all they bridged over the zones of sea which surrounded the ancient metropolis, making a road to and from the royal palace. And at the very beginning they built the palace in the habitation of the god and of their ancestors, which they continued to ornament in successive generations, every king surpassing the one who went before him to the utmost of his power, until they made the building a marvel to behold for size and for beauty. And beginning from the sea they bored a canal of three hundred feet in width and one hundred feet in depth and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbour, and leaving an opening sufficient to enable the largest vessels to find ingress. Moreover, they divided at the bridges the zones of land which parted the zones of sea, leaving room for a single trireme to pass out of one zone into another, and they covered over the channels so as to leave a way underneath for the ships; for the banks were raised considerably above the water. Now the largest of the zones into which a passage was cut from the sea was three stadia in breadth, and the zone of land which came next of equal breadth; but the next two zones, the one of water, the other of land, were two stadia, and the one which surrounded the central island was a stadium only in width. The island in which the palace was situated had a diameter of five stadia. All this including the zones and the bridge, which was the sixth part of a stadium in width, they surrounded by a stone wall on every side, placing towers and gates on the bridges where the sea passed in. The stone which was used in the work they quarried from underneath the centre island, and from underneath the zones, on the outer as well as the inner side. One kind was white, another black, and a third red, and as they quarried, they at the same time hollowed out double docks, having roofs formed out of the native rock. Some of their buildings were simple, but in others they put together different stones, varying the colour to please the eye, and to be a natural source of delight. The entire circuit of the wall, which went round the outermost zone, they covered with a coating of brass, and the circuit of the next wall they coated with tin, and the third, which encompassed the citadel, flashed with the red light of orichalcum. The palaces in the interior of the citadel were constructed on this wise:—In the centre was a holy temple dedicated

to Cleito and Poseidon, which remained inaccessible, and was surrounded by an enclosure of gold; this was the spot where the family of the ten princes first saw the light, and thither the people annually brought the fruits of the earth in their season from all the ten portions, to be an offering to each of the ten. Here was Poseidon's own temple which was a stadium in length, and half a stadium in width, and of a proportionate height, having a strange barbaric appearance. All the outside of the temple, with the exception of the pinnacles, they covered with silver, and the pinnacles with gold. In the interior of the temple the roof was of ivory, curiously wrought everywhere with gold and silver and orichalcum; and all the other parts, the walls and pillars and floor, they coated with orichalcum. In the temple they placed statues of gold: there was the god himself standing in a chariot—the charioteer of six winged horses—and of such a size that he touched the roof of the building with his head; around him there were a hundred Nereids riding on dolphins, for such was thought to be the number of them by the men of those days. There were also in the interior of the temple other images which had been dedicated by private persons. And around the temple on the outside were placed statues of gold of all the descendants of the ten kings and of their wives, and there were many other great offerings of kings and of private persons, coming both from the city itself and from the foreign cities over which they held sway. There was an altar too, which in size and workmanship corresponded to this magnificence, and the palaces, in like manner, answered to the greatness of the kingdom and the glory of the temple.

In the next place, they had fountains, one of cold and another of hot water, in gracious plenty flowing; and they were wonderfully adapted for use by reason of the pleasantness and excellence of their waters. They constructed buildings about them and planted suitable trees, also they made cisterns, some open to the heaven, others roofed over, to be used in winter as warm baths; there were the kings' baths, and the baths of private persons, which were kept apart; and there were separate baths for women, and for horses and cattle, and to each of them they gave as much adornment as was suitable. Of the water which ran off they carried some to the grove of Poseidon, where were growing all manner of trees of wonderful height and beauty, owing to the excellence of the soil, while the remainder was conveyed by aqueducts along the bridges to the outer circles; and there were many temples built and dedicated to many gods; also gardens and places of exercise, some for men, and others for horses in both of the two islands formed by the zones; and in the centre of the larger of the two

there was set apart a race-course of a stadium in width, and in length allowed to extend all round the island, for horses to race in. Also there were guard-houses at intervals for the guards, the more trusted of whom were appointed to keep watch in the lesser zone, which was nearer the Acropolis; while the most trusted of all had houses given them within the citadel, near the persons of the kings. The docks were full of triremes and naval stores, and all things were quite ready for use. Enough of the plan of the royal palace.

Leaving the palace and passing out across the three harbours, you came to a wall which began at the sea and went all round: this was everywhere distant fifty stadia from the largest zone or harbour, and enclosed the whole, the ends meeting at the mouth of the channel which led to the sea. The entire area was densely crowded with habitations; and the canal and the largest of the harbours were full of vessels and merchants coming from all parts, who, from their numbers, kept up a multitudinous sound of human voices, and din and clatter of all sorts night and day.

I have described the city and the environs of the ancient palace nearly in the words of Solon, and now I must endeavour to represent to you the nature and arrangement of the rest of the land. The whole country was said by him to be very lofty and precipitous on the side of the sea, but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended towards the sea; it was smooth and even, and of an oblong shape, extending in one direction three thousand stadia, but across the centre inland it was two thousand stadia. This part of the island looked towards the south, and was sheltered from the north. The surrounding mountains were celebrated for their number and size and beauty, far beyond any which still exist, having in them also many wealthy villages of country folk, and rivers, and lakes, and meadows supplying food enough for every animal, wild or tame, and much wood of various sorts, abundant for each and every kind of work.

I will now describe the plain, as it was fashioned by nature and by the labours of many generations of kings through long ages. It was for the most part rectangular and oblong, and where falling out of the straight line followed the circular ditch. The depth, and width, and length of this ditch were incredible, and gave the impression that a work of such extent, in addition to so many others, could never have been artificial. Nevertheless I must say what I was told. It was

excavated to the depth of a hundred feet, and its breadth was a stadium everywhere; it was carried round the whole of the plain, and was ten thousand stadia in length. It received the streams which came down from the mountains, and winding round the plain and meeting at the city, was there let off into the sea. Further inland, likewise, straight canals of a hundred feet in width were cut from it through the plain, and again let off into the ditch leading to the sea: these canals were at intervals of a hundred stadia, and by them they brought down the wood from the mountains to the city, and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city. Twice in the year they gathered the fruits of the earth—in winter having the benefit of the rains of heaven, and in summer the water which the land supplied by introducing streams from the canals.

As to the population, each of the lots in the plain had to find a leader for the men who were fit for military service, and the size of a lot was a square of ten stadia each way, and the total number of all the lots was sixty thousand. And of the inhabitants of the mountains and of the rest of the country there was also a vast multitude, which was distributed among the lots and had leaders assigned to them according to their districts and villages. The leader was required to furnish for the war the sixth portion of a war-chariot, so as to make up a total of ten thousand chariots; also two horses and riders for them, and a pair of chariot-horses without a seat, accompanied by a horseman who could fight on foot carrying a small shield, and having a charioteer who stood behind the man-at-arms to guide the two horses; also, he was bound to furnish two heavy-armed soldiers, two archers, two slingers, three stone-shooters and three javelin-men, who were light-armed, and four sailors to make up the complement of twelve hundred ships. Such was the military order of the royal city —the order of the other nine governments varied, and it would be wearisome to recount their several differences.

As to offices and honours, the following was the arrangement from the first. Each of the ten kings in his own division and in his own city had the absolute control of the citizens, and, in most cases, of the laws, punishing and slaying whomsoever he would. Now the order of precedence among them and their mutual relations were regulated by the commands of Poseidon which the law had handed down. These were inscribed by the first kings on a pillar of orichalcum, which was situated in the middle of the island, at the temple of Poseidon, whither the kings were gathered together every fifth and every sixth

year alternately, thus giving equal honour to the odd and to the even number. And when they were gathered together they consulted about their common interests, and enquired if any one had transgressed in anything, and passed judgment, and before they passed judgment they gave their pledges to one another on this wise:—There were bulls who had the range of the temple of Poseidon; and the ten kings, being left alone in the temple, after they had offered prayers to the god that they might capture the victim which was acceptable to him, hunted the bulls, without weapons, but with staves and nooses; and the bull which they caught they led up to the pillar and cut its throat over the top of it so that the blood fell upon the sacred inscription. Now on the pillar, besides the laws, there was inscribed an oath invoking mighty curses on the disobedient. When therefore, after slaying the bull in the accustomed manner, they had burnt its limbs, they filled a bowl of wine and cast in a clot of blood for each of them; the rest of the victim they put in the fire, after having purified the column all round. Then they drew from the bowl in golden cups, and pouring a libation on the fire, they swore that they would judge according to the laws on the pillar, and would punish him who in any point had already transgressed them, and that for the future they would not, if they could help, offend against the writing on the pillar, and would neither command others, nor obey any ruler who commanded them, to act otherwise than according to the laws of their father Poseidon. This was the prayer which each of them offered up for himself and for his descendants, at the same time drinking and dedicating the cup out of which he drank in the temple of the god; and after they had supped and satisfied their needs, when darkness came on, and the fire about the sacrifice was cool, all of them put on most beautiful azure robes, and, sitting on the ground, at night, over the embers of the sacrifices by which they had sworn, and extinguishing all the fire about the temple, they received and gave judgment, if any of them had an accusation to bring against any one; and when they had given judgment, at daybreak they wrote down their sentences on a golden tablet, and dedicated it together with their robes to be a memorial.

There were many special laws affecting the several kings inscribed about the temples, but the most important was the following: They were not to take up arms against one another, and they were all to come to the rescue if any one in any of their cities attempted to overthrow the royal house; like their ancestors, they were to deliberate in common about war and other matters, giving the supremacy to the descendants of Atlas. And the king was not to have

the power of life and death over any of his kinsmen unless he had the assent of the majority of the ten.

Such was the vast power which the god settled in the lost island of Atlantis; and this he afterwards directed against our land for the following reasons, as tradition tells: For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the god, whose seed they were; for they possessed true and in every way great spirits, uniting gentleness with wisdom in the various chances of life, and in their intercourse with one another. They despised everything but virtue, caring little for their present state of life, and thinking lightly of the possession of gold and other property, which seemed only a burden to them; neither were they intoxicated by luxury; nor did wealth deprive them of their self-control; but they were sober, and saw clearly that all these goods are increased by virtue and friendship with one another, whereas by too great regard and respect for them, they are lost and friendship with them. By such reflections and by the continuance in them of a divine nature, the qualities which we have described grew and increased among them; but when the divine portion began to fade away, and became diluted too often and too much with the mortal admixture, and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly, and to him who had an eye to see grew visibly debased, for they were losing the fairest of their precious gifts; but to those who had no eye to see the true happiness, they appeared glorious and blessed at the very time when they were full of avarice and unrighteous power. Zeus, the god of gods, who rules according to law, and is able to see into such things, perceiving that an honourable race was in a woeful plight, and wanting to inflict punishment on them, that they might be chastened and improve, collected all the gods into their most holy habitation, which, being placed in the centre of the world, beholds all created things. And when he had called them together, he spake as follows—"

Critias mentions how Poseidon, who was the greek god of the sea, fell in love with a mortal woman on the island of Atlantis and gave birth to five pairs of twins. The island was divided into 10 portions for his 10 mortal sons. The eldest son of the first pair of twins was made king of the island. The rest were made princes and ruled over many men. This is easily correlated with the thesis of phrenological archetypes; the high broad forehead group creating and designing infrastructure for the five remaining phrenological archetypes. The high broad forehead group has responsibility for the architecture of the entire

new Atlantis, and each other phrenological archetype is given complete dominion and rulership over his respective domain. It should be agreed upon that if one of the domains and their inhabitants attempts to overthrow another, the rest of the domains and their phrenoloigical archetypes should intervene and prevent that domain from overtaking it. There should be bridges connecting the various domains to a center circle where everyone of all phrenologies can gather. This is to be the liberal zone, where the expression of all biological archetypes are upheld and intermarriage is permitted. In the liberal zone, discrimination is minimized. However, its precepts should be limited to its domain. The other domains designed for specific archetypes should follow a merit-based program and a strict protocol of biological maintenance.

Every human in this new Atlantis should be assigned a number that represents his innate lack of energy towards certain aspects of interactive, social, political, heath, and mental tasks. This will cultivate understanding throughout the island. If a person shows a lack of energy in proper face to face interaction and the resources of other individuals, he should be allowed to continue on that course but with a number that signals to everyone else that he is inclined to that disposition by the mechanism. If a person shows a lack of energy towards indirect communication and the reputation of other individuals and groups, he should be allowed to continue on that course but at the same time given a number that signals to everyone that he is inclined to that disposition. If a person lacks energy towards proper personal presentation and a respect for the eyes of others, he should be given a number that signals to everyone else that this is his innate disposition. If a person lacks energy towards proper thinking and mood regulation, he should be given a number that signals to everyone that he is inclined to such a manner. If a person lacks energy towards work and skill-based endeavors, he should be given a number that signals to everyone that he is work-shy and irresponsible. If a person lacks energy towards remaining confined to a certain space and regulating his consumption, he should be given a number that reflects that trait.

All of these qualities exposed, understood and adapted to by the entire population will aid in minimizing contempt. These dispositions should be assigned to a mechanism that has its origins galactically at a remote distance from the revived Atlantis.

Each domain should be equally powerful as the others and the cohesion of this construct should be kept together by annual meetings in which representatives of each domain would meet together and offer sacrifices to the mechanism. The inner circle or metropolis should be the liberal zone. The six outer segments should be the respective domain of each of the six phrenological archetypes. The domain of the high broad forehead groups will be responsible for the infrastructure of the other five domains and also for the infrastructure of the center liberal zone. The phrenological archetype with the prominent upper nose will be responsible for information throughout the kingdom. The remaining phrenological archetypes will provide either security, entertainment, outreach, or recreation for the kingdom as according to their unique phrenological traits and biological expression. In the liberal zone, these allocations to phrenological and biological expression should be downregulated.

The Nazi philosophy of race is extrapolated from the writings of Helen Blavatsky, a russian writer. She wrote in her book “The Secret Doctrine” that the human race comprised of seven root races and from each of these 7 root races were a set number of sub-races. The first root race was the Polarian, who are described as ethereal and being composed of etheric matter. The second root race were the Hypoboreans, who lived in what is now Northern Canada, Greenland, Iceland, Scandinavia, Northern Asia and Kamchatka. The third root race were the Lemurians. Their continent is believed to have sunk beneath the Indian ocean. The fourth root race were the Atlanteans. It is believed that they were the result of the 7th Lemurian sub-race, Chankshusha Manu. The Atlanteans are described as having Mongolian features. They started out with bronze skin, but later evolved into the red American Indian, brown Malayan, and yellow Mongolian races as a result of those Atlanteans who migrated to the Americas and Asia. The seven sub-races of the Atlantean root race were the Rmoahal, the Tlavati (Cro-Magnons), the Toltec (the Atlantean ancestors of the American Indians), the Turanian, the original Semites (Phoenicians), the Akkadians, and the Mongolian, which migrated to Central Asia, East Asia, and Southeast Asia. The golden age of Atlantis occurred under the Toltecs. During that period, the technology was at its height. The economic system was highly efficient and Sun-worship was prevalent throughout the island. Ignatius Donnelly describes Atlantis in his book “ATLANTIS, THE ANTEDILUVIAN WORLD”: “They lived under a kingly government; they had their courts, their judges, their records, their monuments covered with inscriptions, their mines, their founderies, their

workshops, their looms, their grist-mills, their boats and sailing-vessels, their highways, aqueducts, wharves, docks, and canals. They had processions, banners, and triumphal arches for their kings and heroes; they built pyramids, temples, round-towers, and obelisks; they practised religious ablutions; they knew the use of the magnet and of gunpowder. In short, they were in the enjoyment of a civilization nearly as high as our own, lacking only the printing-press, and those inventions in which steam, electricity, and magnetism are used."

Blavatsky believed that humanity is now under the fifth root race, the Aryans. They are believed to have emerged from the Atlantean root race 100,000 years ago, with a few of them(Aryans) migrating out of Atlantis before its collapse. Blavatsky described the Aryan race: "The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are yet all of one and the same stock – the Fifth Root-Race – and spring from one single progenitor, ... who is said to have lived over 18,000,000 years ago, and also 850,000 years ago – at the time of the sinking of the last remnants of the great continent of Atlantis." The Aryans are believed to have migrated from Atlantis to a "white island" in the middle of an inland sea, which is now the Gobi desert. Their settlement there was called "City of the Bridge"

The sub-races of the Aryan race were believed to be the Hindu, who migrated from the "white island" Aryan settlement "City of the Bridge" in the middle of the Gobi inland sea to India in 60,000 BC. Some scholars believe that the Aryans brought the Vedic tradition and language to India. The second sub-race is the Arabian, which migrated from the "City of the Bridge" to Arabia in 40,000 BC. The third sub-race is the Persian. They migrated from the "City of the Bridge" to Persia in 30,000 BC. The fourth sub-race are the Celts. They migrated from the "City of the Bridge" to Western Europe beginning in 20,000 BC (the Greeks are believed to have come from the Celtic sub-race). The fifth sub-race was the Teutonic, who migrated from the "City of the Bridge" to what is now Germany beginning in 20,000 BC (the Slavs are regarded as a result of the Teutonic sub-race that migrated to Russia and its geographical surroundings).

Blavatsky believed that some of the Semitic peoples have become "degenerate spiritually." The other races outside of this strata were said to be semi-animal descendants of Lemurians. These include the wild men of Borneo, the Veddhas of Ceylon, some Australians,

Bushmen, Negritos, and the Andaman Islanders. Blavatsky's writings served as a strong foundation for Nazi ideology. SS leader Heinrich Himmler was most keen on finding a true German cultural identity. Both the literature of Nietzsche and Blavatsky served as an impetus for Himmler's quest.

In 1935, Himmler with Dutch-German historian Herman Wirth established the Ahnenerbe, a think-tank which comprised of high level scientists, historians, and archaeologists. Their mission was to search various sacred archaeological sites around the world to prove that the Aryan race of Atlantis was not a myth. They carried out a number of excavations. It was the excavation at Externsteine where it was firmly believed by the Nazis that artifacts discovered would prove that sacred Aryan rituals of Nordic German descendants took place there. However, they were unable to verify that to be the case. Furthermore, the Nazis ultimately were unable to provide any critical evidence that Germans even descended from the Aryans. This thus left that authentic German culture mentioned in Nietzsche's writings evasive to the goal of Himmler's quest.

The cultural and horticultural similarities between the ancient societies of Mexico and the ancient societies of Egypt makes the strongest case for Atlantis. Both the pyramids and hieroglyphics are markedly similar. One is able to presume that there must have been a common origin that lies in between the two continents, somewhere in the Atlantic ocean. The discovery of undersea mountains in the Atlantic Ocean that stretched from Iceland to south of America has served as proof for the existence of Atlantis. This is was basis for Ignatius Donnelly's book "Atlantis, the Antediluvian World" He theorized that the volcanic nature of the mountains on the island served in its destruction.

Building the city of Atlantis from a true Nietzschean perspective requires honoring the distinctions amongst races, and the human need for the stranger. From the standpoint of a Nietzsche archetype, the liberal outlook breeds too much familiarity; familiarity is a forerunner of contempt. This model of focusing on the phrenologies while giving some honor to race will satisfy the Nietzsche perspective and provide him with a sense of outreach to the stranger. Thus, he will have the energy to study the stranger and provide the most adequate accommodations suitable to his biology, and then back away....giving him the space he needs to realize his potential. This is not the colonization aspect where one group forays onto the habitat

of another. This is more akin to planning for a party at one's own house and providing the guests with space to enjoy their stay. Those with familiarity bias would contend with this notion. However, the construction of liberal zones would encourage common appropriation by the outer segments of the construct. There also would have to be acknowledgment of high broad forehead expression, which would be kept in check by competing doctrines which uphold the biological expression of other phrenologies as central to human existence.

This construct is a fusion of the stranger and familiar, in an effort to keep both the Hitler archetype and the contrasting Nietzsche archetype at bay. Archetypes of all kinds are converging on the dwellings of the high broad forehead groups. This Atlantis outlook would quell many of the drawbacks that come about from the lack of understanding.

The religious component should be experimental and subject to a god of efficiency. Meaning, worship that has use in the real world should be cultivated. Deities and the worship thereof that does not deliver a real world effect conducive to the Atlantean construct should be downgraded. This is a Nietzschean outlook. Nietzsche states that religion should be experimental and he also stated that concepts that have use in the real world are the ones that survive. Atlantis should build upon this. If a religious concept does show itself to provide a real world benefit to the construct, then it should be cultivated into the mainstream component. If over time, as a mainstream doctrine, this concept's effect begins to wane, it should as a result be voted out from public consciousness. This would create an environment where gods can compete with each other for worship and also keep in check any god who would force his hand against the Atlantean state in anger from being outed by the population.

The most documented real world successful experimental use of a god was the bronze serpent. In biblical times, the Israelites were wandering in the desert and came across serpents that killed a number of them. They were then commanded to make an image to the serpent and stare at the image after they were bitten. They were told that doing this would keep them from dying from the serpent bites. It certainly had an effect and the serpent image came to be worshiped by some of them. When it outlived its usefulness, it was destroyed. Atlantis can build upon this same concept. When problems arise, simply making an image to the problem could provide some

respite from it. For instance, if violent conflict becomes a problem, one can build an image to Odin, the Norse god of war, for the sake of bringing the violence to an end. Once the image outlives its usefulness, the coronation can be phased out until violent conflict becomes an issue again. This is done to avoid mainstream toxicity. Each domain can apply this concept according to the precepts of their own tradition. This image concept can be done with viruses and other problematic occurrences in nature.

Chapter 12

Critical Race Theory(CRT) is a broad range of discourse that outlines a theory which maintains that America's legal and constitutional framework is inherently racist, and that any liberal measures taken to accommodate other races would only uphold the racist construct. As a result, liberalism within such a framework can only be regarded as racist. Critical Race Theorists also challenge foundational liberal ideas and concepts such as equality, affirmative action, color blindness, role modeling, and the merit principle. CRT prefers to view the world through a racial lens, dealing with the reality of racial distinctions as opposed to the idealism of racial ignorance. CRT wants to acknowledge the combined aspects of race, sex, class, nationality, and sexuality, and study how those distinctions present needs unique to the individual. Critical Race Theory also believes that the influence of archetypal white liberalism during the Civil-Rights era in the 1960s undermined the development of black leadership within black communities. Derrick Bell, one of the early black figures of CRT, was a professor at Harvard Law School who developed courses which studied American Law through the lens of race. After resigning for what he felt were discriminatory practices at Harvard Law School, he was replaced by an archetypal white liberal at the disapproval of students of color who felt a person of color should teach race-centered American Law courses.

Critical Race Theory is grounded in Critical Theory, which is a philosophical approach, where one undertakes a critical assessment of culture and society and seeks to challenge the outlooks which maintain it. It has its origins in the Frankfurt School theoreticians such as Herbert Marcuse, Theodor Adorno, Walter Benjamin, Erich Fromm, and Max Horkheimer. Friedrich Nietzsche also applied critical theory to his philosophical approach. Critical Theory seeks to promote a self-determined society that does not enslave itself to mainstream ideologies. Critical Race Theory follows along this same path and would fall under the Nietzsche Paradigm. If we look at the backdrop of contemporary mainstream American ideology from President Richard Nixon(1969) to President Barack Obama(2016), we can identify a growing trend that gradually attempts to foment a concept into the American psyche, a concept that culminated in the election of President Barack Obama and of which states that race itself be de-prioritized within the public consciousness of Americans. This concept and liberal outlook bred a willingness to accommodate people no matter what they appear in terms of race, as long as

everyone agrees that race not be the central focus. This outlook was ceremoniously inducted and glamorized into the public sphere via images and speeches of Dr. Martin Luther King Jr, the black civil rights leader who famously spoke of a time when people would be judged by the content of their character as opposed to the color of their skin. While this was never perfected during that era between Nixon and Obama, it was largely held up as the mantle that society strive to carry. This was the paradigm that America strived for. Even most mainstream conservatives had slowly come to adopt a more liberal approach to their conservative outlook over the course of time, gradually asserting it as America's status quo. Then came the Nietzsche archetypes: The Alternative Right and Critical Race Theorists, who both share a common outlook that believes there is within the development and sustenance of "America" a certain whiteness that goes with it and because of this, blacks will never be able to share in its culture and history, and therefore separation of races is the only solution. Both schools of thought, while opposite in vantage point, are similar in philosophy; basically asserting that liberalism is flawed and should be replaced with something else, perhaps separatism. Under this paradigm of thought, a mind like Nietzsche would thrive. Because, here, one has to deal with the reality of race and not the idealism of society. This archetype does not see separatism in terms of hostility. In fact, this archetype would love to see the other group thrive in its own environment. This is a hallmark feature of the left and is not necessarily an insinuation of hostility. As mentioned before, Nietzsche archetypes have an unfamiliarity bias that can help aid the self-interests of other groups.

Even Nietzsche was wise enough to apprehend the residual effects of drastic change, as we see in his Parable of the Madman. In the case of America's likely shift from this liberal paradigm to a separatist paradigm, new elements and unforeseen dynamics may come to the fore. The previous construct that America strived to attain and uphold from 1969 – 2015 was largely challenged by leftism(alternative-right is a form of leftism). Under separatism, the same mainstream conservatism which attempted to maintain the old liberal construct, would now apply antagonism to those elements which were once inside of its ideologically-defined cultural and societal parameters. Where the Nietzsche archetype saw this separation as a path to goodwill with the stranger, the Hitler archetype would see it as an opportunity to preserve at the expense of all else, and maintain this separatism through the ideals of blood and soil, which have now become interwoven. And where race was

the debate in the previous construct, territory and living space become the new central controversy. And now the Nietzsche archetype seeks a unity where there is none—much like the madman in his parable who sought a God where there was none. They have found out and continue to find out that the grass was not greener on the other side, hence the eternal recurrence.

The liberal era of America between 1969 and 2015 can be denominated as a Nixonian Meritocracy, where Martin Luther King-inspired color blindness attempts to ignore how various elements in society are distributed amongst the different races. This MLK-color blindness becomes combined with President Richard Nixon's insistence that the individual always have an opportunity to reach the summit. "Why do many of these types dominate this field" is undermined by "Why is this individual qualified for the task." In this manner, the qualified individual, no matter what his racial background is, always has the opportunity to reach the top. One can certainly believe that this construct has not seen its last days. While I consider Nixon a Nietzsche archetype, he was wise enough to keep his Nietzschean racial realism within the boundaries of his inner circle. His perspective gave him an edge on foreign policy and race relations in America and provided America with a framework that allowed the individual to rise above his natural station. Under Nixonian Meritocracy, there were bridges between cultures which allowed for individuals to cross those boundaries however they wished.

The downside of Nixonian Meritocracy is that it does not publicly credit the unique biological features of different races and the role those features play in building the various components of a society. While Nixon himself discussed these racial aspects in private in his private recordings, observing both the good and bad tendencies of the different races, the Nixonian Meritocracy as a construct is largely silent about how race/biology aids or deters performance in certain areas. This was observed by Nietzsche archetypes who felt slighted by this constructual flaw. So, many of them instigated, bragged or pointed out distributional inequities in order to deride the meritocracy and thus break the molecular bonds of that construct. Another flaw of the meritocracy was a tendency for the recurrence of individual performance tendencies to create selection biases where racial demographics representative of those recurring individual performance tendencies would be prioritized over other demographics when it came to the selection process of certain industries. It is debatable as to whether or not this aspect is a valid

member of Nixonian Meritocracy. Certainly it can be argued that those recurring individual performance tendencies leading to uneven distribution of certain elements amongst the different races can be willfully ignored under meritocracy. The problem with this, is that it leaves an adherent open to criticism, should a contrarian decide to challenge the status quo and advise against its sustainment. For instance, a conservative who wants to maintain a Nixonian Meritocracy can be accused of ignoring the needs of various groups. This is when color blindness works against the idealism of a meritocracy. It is also easy for detractors to single out and deride one entity for its over-representation in one industry, while ignoring that same entity's under-representation in another. A workaround to the racial ignorance would be a concerted attempt by the meritocracy to innovate industries that serve the comparative advantage of all the different ethnic groups. This, however, requires some level of racial realism. Even capitalism had to accommodate some anti-trust laws into its framework.

Critical Race Theory and its support from the left would effectively upend the Nixonian Meritocracy era, and usher in the American Multi-Cultural separatist era, where all the different ethnic groups in the United States would fully ascribe to their ethnic distinction from other groups. The key to the sustainability of this new separatist era is its ability to cultivate a territorial blindness and a respect for cultural boundaries. When this aspect of separatism becomes adopted into the mainstream, the typical conservative archetype will step forward to ensure its sustainability, while the leftist eventually fades into the background until restlessness sets in. How this new multiculturalism is applied at the beginning will decide if insularity and territorial issues begin to arise. The new multi-ethnic, multi-cultural construct would prioritize institutions over the individual, and attempt to ignore territorial aspects that come with the cultivating racial identity. Because identity and territory are highly interwoven, such ignorance of it will only hasten the next likely phase proceeding the multi-cultural one—a fragmentation of America into a federation of ethno-states, proceeded by a complete attempt at independence by those ethno-states. This would be followed by their attempt to expand and ultimately bring a final end to the United States, wiping it off the continent of North America. .

Nietzsche, living in today's society, as the German philosopher that he was, would be a strong proponent of Critical Race Theory since it challenges the status quo, not looking for equal rights, but promoting

ideas that uproot the validity of prevailing circumstances. Another factor behind the Critical Race Theory is its insistence on presenting the bare truth of racial differences. The discomfort arising in those who have encountered discourse regarding CRT is a discomfort that Nietzsche would not shy away from. Because of this, he would also agree that Critical Race Theory be taught in schools. The number one criticism of Critical Race Theory by parents is how such a curriculum has a detrimental effect on how their children feel about themselves. Yet, we see that with Nietzsche, this guilt is something that he himself tried to install in his contemporaries who believed that their Christian beliefs somehow absolved them of the barbaric origins that went into the development of society. Just like those proponents of CRT, inducing humility/self-awareness was also a major component of Nietzsche's philosophy. Nietzsche would certainly advocate that parents and students alike not shy away from the discomfort that arises from learning about harsh realities, past and present. However, keep in mind that the Nietzsche archetype as an actual negro, would not support Critical Race Theory in today's society since CRT is no longer a fringe concept(it was when Derrick Bell introduced it in the 1970s). There is a large degree of ethnocentrism within CRT that would deter a black Nietzsche archetype from promoting its ideas.

The Nixonian Meritocracy can lay claim to having accommodated racial realities through upholding curriculum that teaches about America's racial history. All the while, maintaining some institutions that center around racial advancement. The difference between what the Nixonian Meritocracy is attempting to maintain and what Critical Race Theory is attempting to install has to do with what falls into the prevailing paradigm. Nixonian Meritocracy wants to operate under a paradigm which acknowledges America's racial history, but attempts to move forward by de-emphasizing the importance of race, allowing one to call upon his personhood(his identity as a person as opposed to a race) more easily since such a decree would be backed and empowered by the prevailing paradigm. When Critical Race Theory becomes the prevailing paradigm, a person can call upon his personhood, but it would not have the backing of the prevailing paradigm and would thus be limited in its scale and scope. It would mean absolutely nothing in terms of societal reinforcement. In fact, such a gesture could be met with hostility in that circumstance. Basically, what Critical Race Theory is attempting to do is replace the current paradigm that acknowledges a history of racism but de-emphasizes it in terms of a person's societal outlook with a paradigm

that would both acknowledge the history of race and also emphasize it in terms of individual outlook. This means that race would be taken into consideration in all aspects of society. While the proponents of CRT feel there is no cause for worry since it is simply a priority shift within the current construct, they fail to consider the residual effects of this. It effectively divides the country without dividing the land and sets this up as a mainstream model. These effects could help fertilize dangerous sectarian movements that are looking to assert identity, self-determination, and nation building. Under this new construct, this aspect of ethnocentricism and radical nationalism can no longer be held in check by proclamations of personhood. Proponents of CRT fail to consider or apprehend that these extremist elements exist within their own demographic. There is certainly an element of the Nietzschean philosophical model that would insist that it is possible for people to live amongst each other as strangers. And while that could be the case, sustaining a construct where this is the norm becomes very difficult when, historically, identity has always been tied to living space.

CRT would be very suitable as an intellectual discourse among the elite ruling class or aristocracy. Keeping it away from the mainstream population allows the population to maintain some sense of idealism. This is how Nixon approached views of race. He kept this type of racial sobriety within his inner circle. This is also a Nietzschean approach. Understanding the tendencies, weaknesses, and strengths of the different ethnic groups allows a ruler to see to it that the comparative advantage of each group is provided enough avenues of expression that could be converted into an economically viable situation for the respective group.

Much like the success of Nixonian Meritocracy being predicated on its ability to cultivate color blindness, the successful implementation of CRT hangs on its ability to foster a territorial blindness. It is quite likely that leftists and Nietzsche archetypes operating within a mainstream in which conservatives have come to adopt and uphold a successful implementation of CRT, would have no qualms about pointing out how nationalistic territorial self-determination is being neglected. Since CRT raises the risk of heightened insularity amongst the different races, it becomes all the more important for the American construct to make concessions for the likelihood of dangerous sectarianism. This would call for the bureaucracy to implement a measure or emergency constitution that would recognize certain states in the country as being rightfully under the

dominion of a certain ethnic group or groups. This would help ease any sentiments regarding what people would feel is a neglect of territorial urges that come with identity.

The Nietzsche archetype wants to deal with the complete reality of a situation. Just as it insists on dealing with the reality of race under Nixonian Meritocracy, it would also want to deal with the reality of territory under a CRT inspired paradigm. If not that, it could also opt to advocating for a reversion to Nixonian Meritocracy since that construct would be new to the Nietzsche archetype that is alive within an established CRT-inspired generation. While the Nietzsche archetype is highly suited to deal with reality, it retains a strong aversion to dealing with present circumstances.

All forms of critical theory is a way of looking at the world and observing inequities of distribution amongst the different groups that live within a society. These groups can be observed in terms of race, class, age, gender, nationality, religion, etc. Critical theory studies the power dynamics between groups, identifying how one group may have a lower representation or power in an institution when compared to another group. The group that has an over-representation or possesses a higher degree of power in a certain field or industry is believed to be carrying certain biases and assumptions that they may or may not be aware of, but is yet forging these biases into the societal system. Critical theorist seek to expose this bias for the sake of critiquing, examining, or in a more assertive scenario, dismantling and overthrowing. In the Marxist sense of critical theory, which is where critical theory has its origins, the power groups are the capitalists or the bourgeoisie, where the distribution of power, wealth and property is highest. The working class, where this distribution of wealth, property and power is lower, is the exploited class. When society remains stagnant in light of these inequalities, critical theorist contend that the powerful classes are also setting how people should think. Critical Theory examines this dynamic and attempts to fix it—and in the case of Marxism—by introducing discourse in which the workers would control the means to production. Critical Race Theory contends that in America, inequalities that underscore the plight of blacks are embedded into the system and those institutions in which the power, wealth, and property are concentrated to a much higher degree into the hands of white people are further upheld not just by their own biases and assumptions, but by the manner in which the system attempts to get

everyone in society to buy into it. By doing this, the system keeps people complacent in their circumstances.

The Nazis applied a form of critical race theory against the Jews in Germany after World War I. A key element of propaganda for the Nazis's pogrom against Jewish people was pointing out how Jews were over-represented in certain industries such as film, theater, journalism and banking. Goebbels states in a speech at the first Nuremberg rally in 1933:

"Is it surprising that the German Revolution also broke this unbearable yoke? When one further considers the alienation of German intellectual life by International Jewry, its corruption of German justice that finally led to the fact that only one out of every five judges was German, the takeover of the medical profession, their predominance among university professors, in short, the fact that nearly all intellectual professions were dominated by the Jews, one has to grant that no people with any self esteem could tolerate that for long. It was only an act of national renewal when the National Socialist revolution took action in this area.

People abroad often do not know the real causes of German Jewish legislation. The statistics are most persuasive.

Nonetheless, we held back at the beginning of our work. We had more important things to do than to take on a question of such great scope. It is entirely the fault of Jewry that things turned out differently. The boycott and atrocity propaganda they made in other countries was an attempt by International Jewry to accomplish by means of public opinion in other countries what had been made impossible by our takeover in Germany. They attempted to cause difficulties for Germany's rebirth through a worldwide boycott campaign, and to render it ineffective.

We finally resorted to a counter-boycott during that critical period. The fact that their racial comrades still in Germany suffered loss is thanks to their racial comrades beyond our borders, who were trying to cause difficulties for us. They only caused economic difficulties for their own race. We can predict the future consequences for Jewry. We have not done anything to encourage them, they are simply the product of the times. Many clever Jews have already realized what they have done, above all to those remaining in Germany, who were the most directly affected. They shouted their warnings. But they

could not overcome the radical wing, and in the end had to let things take their course for better or worse. This radical wing has delivered an extraordinarily hard blow to World Jewry and its allies. They put the Jewish Problem up for debate, and where it is debated the results can only be unpleasant. Jewry's strength is in its anonymity; if it loses that, the results can only be harmful.

Source: "Rassenfrage und Weltpropaganda," Reichstagung in Nürnberg 1933 (Berlin: Vaterländischer Verlag C. A. Weller, 1933), pp. 131-142.

A certain level of anonymity is required for the cohesion of different groups under one system. Under Nixonian Meritocracy, this anonymity gives way to uneven distributions, but at the same time it protects the individual from falling into a formation that would limit his pursuit of industry. Under Nixonian Meritocracy, ethnic groups are allowed to have both a comparative advantage and disadvantage. Even blacks in America, in light of their disadvantages, have managed to achieve a comparative advantage in certain industries. And this has to be a credited to the meritocracy and color blindness aspect of liberalism. This anonymity is what also led to Jewish advancement in Western Europe in the 19th century. When this anonymity is antagonized or taken away by nationalistic elements within a group, the particular comparative advantage of every group goes on trial. This group points out the comparative advantage of that group and vice versa, and this leads to a chain reaction of sectarianism and isolationism. Critical Race Theory, by removing the anonymity factor of liberalism and Nixonian Meriocracy sets groups at odds with each other and forces them into self-preservation mode.

Nietzsche archetypes have a tendency to point things out without taking into consideration the multiple facets that go into shaping society. Their unfamiliarity bias presumes that their surrounding societal circumstance is fully responsible for the layout of society. Even detractors of capitalism often fail to see how consumers can at times be responsible for the uneven distribution of wealth in certain industries.

Nietzsche as a negro operating under a Nixonian Meritocracy would gladly point out the issues with liberalism, if the mainstream situation is largely cohesive. In the 1970s, when Critical Race Theory was introduced, there was certainly some racial tension. However, the archetypal white liberal and the blacks were considered to be on the same page. So for a black person to put forth an idea that would

create rift between the white liberals and the blacks, that person is effectively distancing himself from the status quo as it pertains to his demographic. And this is a Nietzschean model. Nietzsche, however, in today's society, which is establishing itself as officially divided along racial lines, would not endorse Critical Race Theory if he existed today in the form of a negro. As a negro today in a divided country, a Nietzsche archetype would certainly accept division, but not personal ethnocentrism. If Nietzsche existed today as the German he was in the 19th century, he would likely support negro propagation of Critical Race Theory, preferring to deal with the negro as a race and stranger than as an anonymous assimilated component of Western Civilization.

Aside from the Critical Race Theory that is largely believed to center on black issues, other CRT subgroups have emerged. There is disability critical race studies (DisCrit), critical race feminism (CRF), Hebrew Crit (HebCrit), Latino critical race studies (LatCrit), Asian American critical race studies (AsianCrit), South Asian American critical race studies (DesiCrit), and American Indian critical race studies (TribalCrit). CRT is also open to discourse concerning non-white cultural separatism.

Chapter 13

Division of a country along multiple lines, such as race, age, class, religion, ideology, etc, is largely fomented, not so much at the indirect communication level, but within the framework of direct interpersonal interaction. The indirect communication level, which are statements broadcast via various mediums such as books, television, internet, etc, can trigger a schism, but ultimately the last line of defense against a complete fragmentation of the populous comes down to how individuals perceive both the negative and positive interactions within his/her immediate environment. Once the negative interactions of the individual—with those not representative of his/her own racial/cultural/religious background—become perceived to have a racial, age, religious, or ideological connotation, the schism which had origins at the indirect level become cemented at the societal level, as more of these negative interactions amongst the individuals of a population are perceived to have a racial/religious/ideological connotation. This is akin to how the body has 2 immune responses—A type 1 interferon response responsible for early viral clearance before the virus has a chance to inject its RNA into the host cell, and an antibody response that attacks the virus after it has already injected its RNA into the host cell. The type 1 interferon response can be likened to how indirect forms of communication are responsible for maintaining the ideological and social cohesion of a given society. The antibody response can be likened to how members of the population perceive their positive and negative interactions within their immediate environment. Just like the body when a virus can overpower the initial immune response, but yet be withstood by the body's production of antibodies, a schismatic theme introduced to the society can overpower the standard influence of indirect communication channels, but be deterred by the way the individuals of the society perceive interaction within their immediate environment. The process by which a schismatic theme can fragment a society as individuals began to perceive that schismatic theme's influence in their positive and negative interactions can be likened to how fission of a larger atom breaks it down into smaller elements. Critical theorists and Nietzsche archetypes are often the ones who introduce the schismatic themes in order to breakdown the institutions of a society and they can be likened to how neutrons, when fired into the nucleus of Uranium-235 atoms, causes Uranium-235 to become Uranium-236, which then breaks down into smaller elements like barium and krypton. Uranium 236 then releases 3 more

neutrons that break down more Uranium atoms, leading to a chain reaction. Uranium-236 does not just split into barium and krypton during the fission process, it also splits into many different pairs of atoms, such as xenon and strontium, iodine and yttrium, cesium and rubidium. 20 different elements all together. Analogously, this often happens in society after it has been bombarded with schismatic elements. In this analogy, Uranium-235 would be the society or the traditional mainstream construct. The neutrons would be the schismatic elements released by critical theorists.

Just as the fission of Uranium-235 produces tremendous energy, the fragmentation of society also does the same and this energy can also be used to repair the society through a fusion reaction. Every fragment of a society contains a Nietzsche archetype that would lean against the status quo which defines that particular fragment or demographic. Because Nietzsche archetypes carry the same energy, they tend to repel each other since each advocates for the fragments outside of their own.

An example of how this analogy can be observed is by looking into how the United States of America began to break down in 2014. We can call America at that time, American-235 and the neutron that it absorbed, the Black Lives Matter movement. This caused America-235 to become an unstable America-236 before it split into 2 smaller elements: white America and black America. And just like Uranium 236, America-236 also released 3 more neutrons: the Donald Trump movement, the Alternative Right, and the Black Lives Matter movement. These neutrons were then absorbed by other America-235 atoms, causing a chain reaction of fragmentation and the release of a massive amount of neutrons: the Donald Trump movement, the Alternative Right, the Black Lives Matter movement, the Me Too movement, and a number of other social movements. Just as Uranium-235 was hit with a neutron and became an unstable Uranium-236 before breaking down into barium and krypton, xenon and strontium, iodine and yttrium, cesium and rubidium, America-235 was hit with Black Lives Matter and became an unstable America-236 before breaking down into smaller fragments, such as black America and white America, republican and democrat, far right and far left, capitalists and communists.

Unlike nuclear fission which breaks an atom down into smaller atoms, nuclear fusion works by combining the nuclei of 2 or more atoms. This is difficult because all nuclei carry a positive charge,

which repels other positive charges. This is called the Coulomb barrier, and can only be overcome by a very strong force. The energy from the Sun originates from nuclear fusion, combining hydrogen atoms to form helium.

Within the nucleus of every demographic, there is a Nietzsche archetype that stands against the status quo or the established order of what defines the cultural boundaries or societal expectations of that demographic. Because of this, fusing nuclei or Nietzsche archetypes of 2 different fragments is very difficult since these nuclei would repel each other. An example would be trying to intellectually fuse filmmaker Michael Moore, who operates outside of the mainstream American paradigm as a left wing activist, with political commentator Candance Owens, who operates outside of what is expected to be the standard outlook for black Americans. She is a right wing activist. Both her and Michael Moore have a positive charge of steering away from blind ethnocentrism and operating outside of their respective expectational model. They are both of the "free thinking" Nietzschean class. But yet they repel each other because one essentially advocates for the other's foundational demographic. It would take a high amount of energy to have these two elements combine and engage in discourse. But this type of fusion, should it occur, would generate an enormous amount of energy. It is akin to 2 hydrogen atoms fusing to form a helium atom. By taking into account the fission process which began in America in 2014 and combining that with the fusion of Nietzsche archetypes, we are able to produce an immense explosion of energy, much like the hydrogen bomb that uses both nuclear fission and nuclear fusion. The result is something completely new where in a fragmented construct, the Nietzsche archetypes, all being on the same page, are able to keep their respective foundational demographic and its corresponding nationalism in reasonable check.

Nietzsche is obviously understood by a number of scholars to have been an inspiration for the Nazi movement. The Nietzsche Archiv, which was founded in 1894 by Nietzsche's sister, Elisabeth, kept Nietzsche's works from being scattered. It was after 1890 that Nietzsche's works began to grow in popularity. So the Archiv attempted to centralize the interpretation of Nietzsche's works in the public arena and also monopolize their value. Elisabeth had since youth collected a large sum of Nietzsche's documents. In July of 1934, Hitler visited Elisabeth at the Nietzsche Archiv. He returned in October that year with his architect Albert Speer to help kick start

the building of a memorial hall. It was during this visit, that Hitler was photographed observing the bust of Nietzsche. That year, Hitler also gave to Elisabeth a wreath for his grave, with the words "to a great fighter."

Because Nietzsche was part of the intellectual and artistic class and spoke against the Pan Germanism movement in the 19th century, this thesis argues that if Nietzsche were alive during the rise of Nazism, he would have fallen into the intellectual class that Hitler spoke against in speeches. In fact, the Nazi movement's suppression of free-thought would have stifled Nietzsche's independent intellectual pursuits. Under Nazism, knowledge was meant to serve the state. Individual learning was frowned upon and truth could be suppressed for the sake of stirring up emotion. All of these are antithetical to a Nietzsche archetype and could have been what Nietzsche saw and feared as the end result of blind nationalism. This is why I would consider Michael Moore to be a Nietzsche archetype because like Nietzsche, he stood antagonistic to the wave of nationalism that proceeded the 9/11 terror attacks in 2001. The momentum was so strong, that at the time of America's decision to follow the invasion of Afghanistan with an invasion of Iraq, it would have been risky for someone to point out the fallacy of invading Iraq. They would be called unpatriotic, un-American, unsympathetic. Michael Moore faced these things head on and now in hindsight, most who disagreed with his stance on the war in Iraq would now agree that the war in Iraq had a negative irreversible impact on America's moral standing throughout the world. Michael Moore's critical assessment of the Bush administration's decision to invade Iraq was articulated largely through his documentary Fahrenheit 9/11, which became the all-time highest-grossing documentary at the American box office. He stood up to the mainstream wave of American patriotism, much like Nietzsche stood against the Pan Germanism movement of the 19th century, seeing the end result of its effect. In this regard, Michael Moore qualifies as an Ubermensch or Overman.

Candace Owens is an African American woman that came into prominence as a supporter of the Donald Trump administration, which lasted from 2016-2020. She is also a strong critic of the Black Lives Matter movement and one of the few black voices which stood up to the wave of black nationalism that followed it. She also stands up to modern feminist ideas propagated by the Me Too movement. She has faced strong opposition by groups representative of her foundational black and feminine demographic, but has remained

resolute in standing against ideas which are considered to be standard in terms of what someone of her racial background should adhere to. Her perspective that Black Lives Matter and the Me Too movements cultivate an aura of weakness for both blacks and women, by asserting themselves into a victim mentality, places her perspective right alongside what Nietzsche articulates in his philosophy in defining such a victim outlook as a form of slave morality. In this regard, Candance Owens becomes a Nietzsche archetype and qualifies as a Ubermensch.

Because Michael Moore upholds many of the views of Black Lives Matter and the Me Too movement, his outlook is thus antagonistic to that of Candance Owens's, who is against the views of both movements. Yet she upholds the views of the mainstream conservatism that Michael Moore is vehemently against. Both are the same archetype applying their same energy, but result is different because they carry the same charge and thus repel each other. Both have a strong fear of being insulated and constrained into a certain demographic, but both also recognize that there needs to be some checks on blind arrogant nationalism. Both having a positive charge is why it's hard to fuse Nietzsche archetypes. But if it can be achieved, an enormous of amount of energy would be released into the societal framework causing a respect for boundaries, identity, a promotion of understanding, and the stabilization of the perception of interpersonal interactions within the immediate environment.

Epilogue

Nietzsche believed that the best form of government was that which did not impose upon the desires and undertakings of the intelligent individual. As such, each individual person of a caste should be allowed to carve out his own path. There would be no laws regulating how this would relate to other members of his caste, and no laws forcing him to yield to the wishes and behests of the lower castes. This evolved man would be free of constraint from the lower castes. In fact, he would look upon them as a race of slaves designated to serve his welfare. The military caste would be the force that keeps the lower caste from undermining the whims and freedoms of the higher man.

Nietzsche stood against the 2 main forms of governance in the western world: the monarchial and the democratic. Under an absolute monarchy, Nietzsche believed that the military and law-enforcement apparatus was too magnified. Because of this, its natural tendency to stagnation was increased and its natural opposition to experimentation and progress was sustained. Under democracy, especially as it relates to Marx's communistic principles, power is placed into the hands of the herd. This, Nietzsche considered a form of ignorance. The natural inclination of the herd, according to Nietzsche, was to stifle change and progress. In fact, the herd did this just as much as any military or judicial apparatus. This natural tendency of the masses was pointed out by a number of philosophers, even before Nietzsche.

Nietzsche felt that the governing system in England and Germany was less affected by the aspect of universal suffrage in the United States because England and Germany have solved the conundrum of keeping the proletariat in check despite the proletariat's theoretical sovereignty. Nietzsche's ideal, as previously mentioned, compares closely to how the attempted application of communism actually transpired. China is perhaps the best example of applying the force needed to limit the herd—keeping them from undermining the elite, while at the same keeping the military and judicial apparatus from stifling progress and change. China has managed to achieve

both. China, as a communist nation, has undergone significant progress as a nation from where it was in the early 1970's to where it is now as a technological, military, scientific, and economic powerhouse. However, the China example does not satisfy Nietzsche's insistence that the individual be allowed to overcome the herd.

Nevertheless, this exercising of control, according to Nietzsche, was the saving grace of government. Even democratic forms of governance albeit all of its gesturing, managed to retain their dominance. Uprisings by the socialists in Germany in the late 19th/early 20th century were quelled by the force of military might. Nietzsche's argument against democracy is based on the notion that it is incompatible with the instincts of men whose work is on behalf of progress for humanity.

Understanding what Nietzsche is trying to say requires the ability to identify the herd of any construct. There are 2 elements that can be factored into speculation on what would be Nietzsche's ideal society. We can extrapolate that matters concerning the individual and the herd are key themes for exactly what Nietzsche is trying to articulate. It is not only the individual extracting himself from the herd's proclamations, but also playing a key role in limiting the permeation and enforcement of the herd's proclamation while at the same time maintaining his own freedom. The "herd", in terms of its definition, would have to be the boundaries of what defines its cultural, religious, and political makeup. These boundaries are held in place by the consensus expectations of the herd for each individual thereof. These expectations for each individual are instinctively, but unanimously agreed upon by the herd. Nietzsche expects the individual to overcome and then inhibit the permeation of herd consensus—the boundaries of what defines the individual's cultural, religious, and political makeup. Normally, this expansive force of one herd's consensus overcoming another herd's consensus is usually what restrains the expansion of other herd consensus.

Epilogue

Basically war. National socialism is a good example of this. Under Nietzsche's philosophy, however, this inhibition doesn't come from another herd. It would come from within the herd and from the individual or Ubermensch. The individual can be a number of individuals, so long as they remain distinct from the mainstream. This is completely antithetical to National Socialism, where herd consensus operates in relation to other herds with their own consensus. Whereas Nietzsche defines the strong man as the individual, Hitler defines the strong man as the herd and its boundaries of what defines the cultural, religious, and political expectations of each individual within that herd. Any group outside of that, according to Hitler, was to be opposed. From that particular vantage point of Hitler's outlook, Nietzsche lacks the hostility. Taken to the apex, National Socialism is a precursor to war amongst nations. Nietzsche's perspective, which can be called National Capitalism, is a precursor to war within a nation if taken to its apex. The upside of National Socialism is a more harmonious domestic situation and sense of belonging. The upside for National Capitalism would be a greater tolerance for the constructs outside of one's own religious, cultural, and political framework. Nietzsche's National Capitalism if applied efficiently can harbor a greater peace amongst nations at the expense of domestic stability. This domestic tension is another major part of Nietzsche's philosophical ideals.

A good example of Nietzsche's National Capitalism is how the blacks operate within their own societal boundaries and construct. While there is much domestic tension and rising individuality, the upside shows that—historically—black societies have posed no systemic risk to the existence and sustainability of other peoples and nations. The blacks in America have managed to develop a philosophy that builds upon this internal strife. This cultural construct is called Hip-Hop and may have some ties to what Nietzsche is trying to articulate. Hip Hop manages to operate as a paradigm, but is constantly changing as individuals continue to rise above the herd and re-invent the wheel. There is a lot of intellectualism

lacking, but Nietzsche himself raised the idea of an equivalency between lower instincts and higher intellect. Lower instincts operate at a perspective that is foreign to the vantage point of the remote intellectual, and vice versa. At the instinctual level, a person has access to things and to knowledge that the remote intellectual would not.

However, one can argue that there is a slave morality to Hip Hop that justifies its present circumstances over the need and initiative to change and overcome. And that this in itself is a herd consensus which calls for the rise of an individual who would overcome and rise above this slave mentality. Another aspect that can be called into question is the individual himself, that perhaps the individual component operates toxically in that environment and rules out the aspect of herd mentality since amongst individuals operating on the principle of individualism, the aspect of herd cannot be called into question because “herd” cannot truly form under a paradigm of toxic individuality bordering on anarchy. That is—survival of the fittest and domination by the strongest. This may even fit the criteria of Nietzsche’s form of anarchy where the unfit become subject to the fit.

National Capitalism should not garner an adherent the mantle of buccaneer of finance, but should be regarded as a perspective that places the individual's inclination to progress above the herd’s self-sustained proclamations. In this outlook, the individual should be able to restrict the herd from undermining his freedom. A national capitalist would oppose nationalistic sentiments which restrict the individual’s ability to navigate through life. A national capitalist would have his own path and his own self-determination, irrespective of the herd’s ideals. Under this construct, it would be very difficult for the herd to crystallize and foment. Ideally, this can only operate efficiently if individuals within other herds follow this program. Otherwise, the national socialistic elements of other herds would eventually lay siege to the herd operating on a national capitalistic framework.

Epilogue

Many critics of Nietzsche have misconstrued his criticism of existing governmental institutions as him calling for the overthrow of government altogether. His critics presume that he wants to eliminate all the rulers of the world and the existing governments and replace them with chaos, carnage, and anarchy. Nietzsche was well aware that plates take time to shift and that changes could not take place overnight and would not happen without consequence. His philosophy was based upon the idea that opposition was a necessary component of existence. Nietzsche never put into words a system that could replace the current ones of his time. His outlook was contrarian to say the least. The status quo brought about a certain stagnancy, and this stagnancy indicated, at least to Nietzsche, that something was amiss in society. He believed that it was only by constant opposition that progress could be made. Stagnancy brought about inaction, which Nietzsche considered the greatest of all dangers. Hence, when Nietzsche condemns government, he seeks to expose errors that could be wiped away, leaving more room for truth to come about. His mission was to expose error and proclaim truth, and by this, he feels humanity can progress.

Civilization has cultivated the perspective that humanity should move toward two goals. One is a worldwide pacifism and renunciation of war. The other is charity and tolerance toward one's fellow man. A man's value was once predicated on his ability to muster up armies and attain battlefield victories. This aspect of human nature and how it is weighed by the human consensus, and even while declining in value over the past century, has managed to re-surge from time to time. But for the most part especially nowadays, the general outlook is that humanity should strive towards resolution and peace. A person's success under this paradigm is measured moreso by his skill in keeping the risk of armed conflict at a minimum. In writing this book, my own peace resolution bias has only served as hindrance to my aptitude for understanding Nietzsche and what he would advocate for in his ideal version

of a society. Nietzsche opposed both the demand for peace and the demand for equality. He considered both of these demands to be insincere and destructive to the human race should both of those demands become an actual reality. Nietzsche believed that war was beneficial. Much of humanity's technological progress has its origins in necessities created by violent conflict. He believed that demands for peace was simply the yearning of the weak to be protected from the birthright of the strong, a birthright to make demands upon the weak.

Nietzsche said that: "The order of castes, the highest, the dominating law, is merely the ratification of an order of nature, of a natural law of the first rank, over which no arbitrary fiat, no "modern idea," can exert any influence. In every healthy society there are three physiological types, gravitating toward differentiation but mutually conditioning one another, and each of these has its own hygiene, its own sphere of work, its own special mastery and feeling of perfection. It is not Manu but nature that sets off in one class those who are chiefly intellectual, in another those who are marked by muscular strength and temperament, and in a third those who are distinguished in neither one way or the other, but show only mediocrity—the last-named represents the great majority, and the first two the select. The superior caste—I call it the fewest—has, as the most perfect, the privileges of the few: it stands for happiness, for beauty, for everything good upon earth. Only the most intellectual of men have any right to beauty, to the beautiful; only in them can goodness escape being weakness."

While Nietzsche advocated the aristocracy, he disagreed with the aspect of it that insisted personal defense of such status be relegated to the responsibility of the state. This, Nietzsche felt, exalted the state and therefore her judges and armies, who historically have operated in opposition to experimentation and progress. This outlook of Nietzsche is akin to laissez faire capitalism, and also overlays his view on the individual. In his society, the individual of a society must be allowed to emit a

certain opposition and attempt to reach the top. This follows closely with the Nixon view of capitalism. President Richard Nixon was a vocal supporter of the individual and his right in attempting to reach the summit. President Nixon was also vocal in his support for government dissension. He says in his address accepting the Presidential Nomination at the Republican National Convention in Miami Beach, Florida: "So let us have order in America—not the order that suppresses dissent and discourages change but the order which guarantees the right to dissent." Nixon was also a racial realist, and at the same time sensitive to the needs of other demographics outside of his own. Many presidents sought his advice on foreign affairs.

We can extrapolate a pure laissez faire capitalism from the philosophy of Nietzsche, but one that suppresses the permeation of the herd's mainstream cultural and religious doctrine. His perspective may even suppress herd identity all-together. Another thing to point out is that Nietzsche's National Capitalism(I have assigned this term to Nietzsche's outlook) revolves around the actual process of it; the aspect of rising above stagnancy, applying energy toward the pursuit of attainment. The result of this process is something that should not give way to complacency. In Nietzsche's philosophy, one should strive to attain the fruit of one's labor, but not lay around and enjoy it. This is why the herd is critical in this regard; its presence forces the higher individual to remain vigilant since the higher individual has antagonized the mainstream ideology during his ascent to mastery. With Nietzsche, there is only opposition; there is no real overthrow of anything. In real time, Nietzsche applied opposition to Christianity, but was well aware of its necessity.

We see this aspect of National Capitalism in the less intellectually inclined western demographics, where a few ambitious anti-society minded individuals antagonize the main construct in order to ascend to a higher rank. In South America, this is what takes place with the cartels. They,

because of this dynamic, have to always remain on guard from the enforcers of herd moral code—the military/police apparatus. This tension keeps them from falling into complacency. As a result, they continue to pour effort into maintaining their position in the master class, and all without conferring the responsibility for sustaining that position onto the state. They follow their own moral code and pursue their own unique path. Coincidentally, some scholars hold the view that Nietzsche is a criminal at heart because he got pleasure out of things which outraged the majority of his fellow men. This is certainly a common feature of the far left; promoting things simply for the sake of upsetting the mainstream. This is also a motivating factor for the cartels. It is possible that Nietzsche's criminality is rooted not in greed, but moreso in contempt for the mainstream status quo.

The cartels also apply a military apparatus not to control the people, but to deter the mainstream from obstructing their sense of freedom. This is likely what Nietzsche meant when he states that the higher individual should employ a military force. The cartels also need the existence of the state and its mainstream code of morality in order to keep the standards for ascent into its master class restricted to those anti-mainstream individuals, or Ubermensch. Here, we can observe that Nietzschean insistence on opposition without overthrow. This outlook would place drug lords like Al Capone and Pablo Escobar into what Nietzsche would describe as supermen. These men would be an example of the non-vocal Nietzschean archetype.

There is also a far right element to the Nietzsche view, where some will oppose the mainstream morality by adopting a more extreme take on it. This is usually the case in the Middle East, where groups antagonize the mainstream outlook by adopting a more harsh extremist view of how it should be applied. The resulting discord arising from this can qualify such groups into the Nietzsche framework.

Epilogue

Nietzsche pointing out the aristocracy's endeavor to prevent accessions to its ranks can allow one to presume that Nietzsche believes that the Ubermensch should not deter individuals of similar constitution. That there should always be a constant interchange of individuals between the three natural classes of men. It should be possible for an outstanding individual of the slave class to ascend to the master class, and, vice versa a degenerating individual of the master class should be demoted to the slave class.

All of Nietzsche's philosophies apply only to the ruling class. It was the self overcoming, the acceptance of reality, and the striving to reach the top, which allowed mankind to grow. Progress has its origins from those capable of original thought.

Nietzsche was aware of the small number of people in the "first caste." He was also aware of the hardship of maintaining that position, that it was easier for members of that class to drop out and seek comfort in the lower classes. This is often the case in the most primitive societies, where the most well-off are left having to place more effort in their personal safety than those who live in mediocrity. Nietzsche felt there was a joy in this effort required to sustain one's will to power. Nietzsche believes that courage has done more great things than charity. The mediocre man, Nietzsche says, is entirely lacking in this courage, being reluctant to pit his private convictions and yearnings against those of the other men in his society. He becomes afraid to risk the consequences of originality, seeing that if most people disagree with him, he would have to live with an acute sense of being mistaken. Nietzsche does however credit this tendency to the mediocre man's self control. But this self-control, as Nietzsche asserts, would keep the average man from contributing anything significant to society. Nietzsche may have been unaware of how much he advocates for the primitive state of man since self-control is a major component of the orbital frontal cortex. I have shown that many of the less intellectually inclined societies follow much of what Nietzsche is trying to convey. His

philosophy can be construed as a conciliatory form of expression toward the more primitive societies, heightening their value from the standpoint of existence itself. Nietzsche liberates the instinctive human from the intellectual bias of the enlightened human. In western society, value is placed on the intellectual quotient. Societies with higher intellectual quotient are deemed to be of more value than societies built on simplistic notions. An in depth study of Nietzsche can help one conjure up a notion of equivalency between the instinctive man and the intellectual man. Nietzsche himself stands in the middle articulating what the instinctive man has spoken with his actions. One can call Nietzsche a lawyer of sorts, at least in this respect. And this is similar to how the left advocates on behalf of demographics outside of their own.

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